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CHRONICLE

Home Review of the Week.—America's returning prosperity is evidenced by the importation through New York in May of precious stones valued at \$2,609,000. The importation of jewels in May, 1908, was \$463,454. —Immigrants to the number of 290,618 were admitted through the Port of New York in the first four months of 1909. The figures for the same period in 1908 were 86,474. —The President will reopen the Brownsville case, and the negro soldiers concerned will have the opportunity to prove their innocence before a General Board of Inquiry. —The Board of Army Engineers is reported to have concluded that a "lakes to gulf" waterway would be too expensive for value to commerce. —A conference of State and Provincial Boards of Health votes unanimously for a national sanitarium for lepers. —In a speech before the Commercial Club of Chicago, Secretary Mac Veagh gives this summary view of President Taft's disposition in regard to his duty as Chief Executive: "Both by predisposition and training, the President has the highest respect for the Constitution and for the laws as they exist, regardless of his private judgment of the wisdom of some of the laws themselves." —After a turbulent week the strike of the Philadelphia Traction men was settled. The men will receive 23 cents an hour and 10 hours will constitute a day's work. —In an address to the Senior Class of Cornell University on the eve of his departure for Europe, President Schurman defended American colleges and universities against the strictures of intellectual

decadence uttered by President Wilson of Princeton and other heads of the Eastern colleges. President Wilson had assigned as the basis of the decadence he charged "the indifference of parents and the lack of seriousness on the part of students." —The Tariff. —After acrimonious debate Senator Aldrich was sustained in his proposed change in the cotton cloth schedule. To prevent undervaluations he had introduced a change from *ad valorem* to specific duties on cotton cloth. —Senator Dooliver delivered another caustic criticism of the methods of the Finance Committee, claiming that its members are forcing the bill through without facts. —In a keen retort to Senator Aldrich, who had criticized the attitude of the "Progressives," Senator Beveridge affirmed that the Committee's course with the tariff bill is such as to compel Republican revisionists to vote against the bill. "The objections to this bill," he declared, "are basic and fundamental. Under such circumstances, Senators are released from their inclination to vote with the Committee, and, at the same time, it is their duty not to vote with the Committee. They must be controlled by the sum total of facts laid before the Senate."

Canadian Events.—The libel suit, brought by Sir Frederick W. Borden, Minister of Militia and senior Liberal leader for Nova Scotia, against Walter M. Carruthers who had, in the Calgary *Eye-Opener*, accused him of immorality, has been postponed to the next term of the Supreme Court, four months hence, at the request of the plaintiff and the Crown. —A recent report of the Manitoba Government Telephone Department says

its revenues are greatly depleted by the ravages of lightning in that province." The setting up of lightning arresters removes all danger for operators and subscribers, but the additional cost and the damage done by thunderstorms are a very serious financial drain on the department.—Dr. W. B. Hutchinson, who has been for the last two years President of Acadia University, Wolfville, Nova Scotia, has resigned and will resume work as a Baptist minister.—The Most Reverend Thomas Joseph Duhamel, Bishop of Ottawa since 1874, and Archbishop of the same see since 1886, died suddenly last Saturday of heart failure while visiting one of his priests.—A report just issued by the bureau of statistics shows that merchandise from the United States forms a steadily increasing share of the imports of Canada. The Canadian imports from the United States, as compared with the total imports of Canada, increased from 34.03% in 1869 to 60.4% in the fiscal year ending March 31, 1909, whereas the imports from Great Britain have decreased during the same period from 56.2% to 23.69%.—The town of Fernie, in British Columbia, which was almost destroyed by fire some years ago, is now suffering from floods, which are said to be the highest in many years.—On Friday of last week the Presbyterian General Assembly in session at Hamilton, Ont., after a pretty lively discussion, voted that Queen's University, Kingston, Ont., should no longer be considered an official seminary of the Presbyterian body. By becoming undenominational, this University makes a silent bid for Carnegie and similar donations.—The Dominion of Canada has decided to show her imperial spirit by building a navy of her own. Her contribution to the forces of the British Empire will consist of eight first-class cruisers, ten torpedo-boat destroyers and ten torpedo boats. The Hon. J. P. Brodeur, Minister of Marine and Fisheries, who will soon leave for England to represent Canada at the Imperial Defence Conference next month, will be accompanied by Rear Admiral Kingsmill, who is at present in command of the Canadian revenue, lighthouse and buoy fleet.

Porto-Rican and Alaskan Legislation.—The House of Representatives at Washington on June 7th passed a bill to remedy the deadlock existing between the Executive Council and the House of Delegates in Porto Rico. The bill amends the Foraker Act by authorizing the Treasurer, with the advice of the Governor, in the event of the necessary sums for the support of the government not having been voted, to appropriate a sum equal to the amount of the previous appropriation bill. It further enacts that all matters pertaining to the government of Porto Rico be placed under the jurisdiction of an executive department of the Government of the United States to be designated by the President.

Delegate Wickersham introduced a bill providing for a Legislative Assembly for Alaska to be composed of a Senate of eight members and a House of Representa-

tives of sixteen members. The measure also provides that all Russian subjects residing in Alaska on March 30, 1867, be regarded as citizens of Alaska. The bill was referred to the Committee on Territories.

European Complications.—There is talk in diplomatic circles at Vienna of an Austria-Hungarian treaty with Japan against Russia.—Austria-Hungary has declined to take part in the International Exposition at Rome in 1911, on the occasion of the fiftieth anniversary of the proclamation of Italian unity.—The recent dismantling of the line of fortresses along the borders of Russian Poland, Novo-Georgeievsk, Warsaw, Zegry, and Ivan-gorod, has caused considerable comment and was taken by many as a sign of good-will towards Germany. The fact, however, is that the usefulness of the forts had come to an end. The discovery of melinite, as well as the opening up of the country by railways, has altered military ideas on fortresses. Improved mobilization took away all importance from these Polish forts.

From Berlin came a circumstantial announcement on June 6, that England and Russia had assumed joint suzerainty over Persia, thus replying to Germany's action in the Balkan dispute. The announcement was officially denied on June 7. Four Dreadnoughts are to be built in the Baltic by an English firm and of English materials. Speaking in London, June 5, at a Press banquet, Lord Roseberry declared, "We can and we will build Dreadnoughts as long as we have a shilling to spend or a man to put into them."

New Prime Minister for Australia.—Mr. Alfred Deakin, the new Prime Minister of the Australian Commonwealth, whose coalition with Free Traders and Anti-Socialists recently defeated the Fisher (Labor) Administration, has succeeded in forming a new Cabinet.

Mr. Deakin is an ardent Protestant, and a supporter of Central government as against the States. Indeed, on all cardinal points of policies he is at variance with his new allies. The trouble will come when the Braddon clause expires next year and he finds himself bound by his pledges to offer the States a minimum sum in lieu of their three-fourths of the customs. Anti-Socialism is a strong factor in Australian politics just now. Sir William Lyne in refusing to join the Deakin coalition likened the proposal of fusion to Judas' betrayal of his Master, while another member declared the comparison unfair to Judas, who had the decency to go and hang himself immediately.

In the Italian Chamber.—In the discussion on the Budget of Worship, May 24, Deputy Chiesa of the Extreme Left called attention to the fact that in 1872 the number of monks and religious in Italy was 15,000, whereas to-day they number 50,000. The laws against the Jesuits were not being enforced, he said, and it was with regret he noticed that the Queen-Mother, out of

the 80,000 francs she gave in alms, saw that 60,000 went to the Capuchins. M. Orlando, Minister of Justice and Worship, in reply pointed out that much as he would desire to see a system of lay associations for worship introduced, he feared after the experience in France it would not work without a complete agreement with the Vatican. Congregations in Italy, he said, have no *de jure* personality, though *de facto* they are allowed to exist. The Jesuits are interdicted in certain portions of the Kingdom, but not in the Province of Venice nor in the Pontifical States, and to enforce the law would merely increase the number of Jesuits in the exempt States. Don Romolo Murri, the excommunicated priest, warned the Government against Vatican support. The action of the Vatican should be carefully watched. On a decision over the enforcing of the law against the religious orders there were 53 votes for and 179 against the measure.

The Scottish Kirks' Assemblies.—The question of union was in the air during the Scottish General Assemblies held in Edinburgh in the third week of May. On Wednesday, May 19, the Wee Free Assembly considered the overtures of the Established Church, but beyond denouncing organs in churches and regretting the advance of Romanism, thought the time out of joint for union just now. Friendly communications between the Auld Kirk and the United Frees began by a golf match which was won by the Auld Kirk. On Thursday, May 19, the United Free assembly unanimously agreed "to enter into conference with the Established Assembly on the main causes which keep the churches apart, and with the object of Presbyterian reunion in Scotland." Yet they made it plain that no distinctive principle of the United Free Church could be thrown overboard.

The Established Church Assembly passed a resolution declaring its readiness to enter into conference with the United Free Church, and appointed a committee of one hundred for the purpose. In accepting the conference the Moderator of the United Free Church Assembly declared they "had arrived at a very grave moment in the history of the Presbyterian Church."

Strike Laws in Spain.—The law of strikes and lock-outs has passed the Cortes, and has been signed by King Alfonso XIII. While the law does not deny to workmen and employees the right to cease work or "close down," it is aimed to stop as far as possible the abuses and evils of strikes. The most important article of the new law is that which requires notice and cause of intended strike to be given to the civil authorities eight days in advance of the day when such cessation of work will deprive any determined town of light or water, or suspend the operation of railroads, or leave the sick, or those confined in asylums without assistance. The penalty of violation of this law is the penalty of the criminal code, to be inflicted on leaders and promoters of strike or

lock-out. Under severe penalties, five days notice of appointed day of strike and notice of reason of strike must be given by the leader to the civil authorities when strike or lock-out will suspend operation of tramways, or cut off the supply of any necessary or general article of food. Those are to be considered leaders who by voice or written word encourage the workmen or employees to cease work or to "shut down."

Honors for Father Richard.—Special honor was paid in Detroit on Tuesday to a famous priest, Father Gabriel Richard, at the celebration of the centenary of the setting up of the first printing press in the Middle-West. Father Richard carried the press from Baltimore to Detroit in 1809. He was then pastor of old St. Anne's Church, Detroit. In August of that year he printed on this press *The Michigan Essay or Impartial Observer*, which is really the earliest Catholic paper of the long list for the United States. He also struck off an edition of Fleury's Catechism and other pamphlets, secular and religious, that are now highly prized by collectors. Gabriel Richard is one of the famous names in the early Catholic history of the West. Born in France, October 17, 1767, he joined the Sulpicians and came to the United States in 1792, and was sent to the missions in Michigan in 1798. St. Anne's parish then covered most of the Middle-West and Father Richard was among the leading pioneers in the development of Michigan, social, political, educational, and material. He was the first territorial delegate to Congress from Michigan and the only priest in our history who was a member of the national legislature.

Church Property in Hungary Threatened.—For some time the anti-Catholic press in Hungary has been demanding with ever increasing boldness the seizure by the Government of the large estates and other property of the Catholic Church. On May 13, the County of Hadju, which is principally inhabited by Calvinists, officially declared for "secularization." The following resolution, remarkable on account of the reasons which are given for this measure of highway robbery, was passed by a vote of 110 to 19:

"Whereas under the Coalition Government, reaction has entered the whole field of political, economic and social life;

"Whereas especially clericalism has become formidable and, under the flag of patriotism, is obstructing progress by the Catholic Popular Federation, the Popular Party, the Christian Social Party;

"Be it resolved that the County of Hadju petitions Parliament and urges all other Counties and Autonomous Cities of the realm to present the same petition, viz.:

"(1) To prohibit the use of any public money for ecclesiastical purposes. [By public moneys the so-called religious funds are meant, which have accumulated from confiscated Church property.]

"(2) To follow the example of Germany, France and Italy in confiscating the property of the Church. This is the only way to stop emigration, improve the condition of the peasantry and prevent financial and economic crises."

The last sentence betrays a complete ignorance of the facts. Nowhere is the peasantry more contented and better situated than on the domains of the Church. Emigration, pauperism, corruption and the horrors of the white slave traffic are almost exclusively found in regions in which the Jews have risen to power. During the last thirty years the Jews have obtained possession of one-third of all the estates of Hungary. They are looking for new worlds to conquer. Hence the attacks of their influential papers on Church property. The Calvinists of Hajdu have made themselves the tools of omnipotent Jewish freemasonry. Meanwhile the organization of the Catholics, which began in the eleventh hour, is making rapid progress. Almost every day the papers report that in some place or other the assembling of a local branch of the Catholic Popular Federation.

Progress in Colombia.—Much has been written about the incapacity of Latin-American republics for self-government, but the prosperous growth of the Argentine Republic, and the following extracts from President Reyes' message to the Congress of Colombia, indicate that love of peace and progress has not been wanting in these growing commonwealths:

"It is with satisfaction that I inform you that the relations of Church and State are becoming more cordial each day, and that the honorable and patriotic Colombian clergy, with truly evangelical zeal, continually labor to foster a national union of hearts, agreement between all classes, the improvement and development of primary education, and the moral and material progress of our people."

"In visiting various departments, on my way to the inauguration of the Puerto Wilches railroad, I was in constant communication with prelates and parish priests, who, in union with the civil authorities and the more influential citizens of different political views, are interesting themselves in our moral and material development."

"Last month, also, I found the same relations to exist in the departments of Santa Rosa, Tunja, Zipaquirá and Medellín; moreover, I possess information from the departments which as yet I have not visited, that peace and confidence in the progress of the country are universal."

"Peace is being sustained, not by force of arms, but by the will of the nation, a determination that strengthens daily. As a consequence, all branches of the administration, commerce and industry are being developed to the general welfare of our people. The Government has deemed it safe to pardon the four individuals who form the sum total of those condemned for political offenses."

Reunion of the Churches.—The Greek Catholic weekly, *Nauka*, published at Ungvar, Northern Hungary, gives particulars of a conference or congress of the Latin and Oriental churchmen to discuss the questions involved in the reunion of the churches of the Slavonic races. The congress is to sit at Velegrad, near Gradisch, in Moravia, a place selected because of its being one of the localities where Christianity was first preached to the Slavs, and it is to be held August 2-5 of this year. It is expected to have the most important results in bringing about the desired harmony among these peoples. The invitation to the congress is signed by the Most Reverend Andrew Scheptitzky, Greek Catholic Metropolitan of Lemberg, and by Father Aurelio Palmiero, O.S.A., the distinguished Slavonic scholar and writer upon the Russian Church. These invitations have been sent to distinguished Russian, Bulgarian and Servian theologians and prelates of the Greek Orthodox Church, and to the Greek Catholic and Roman Catholic prelates and theologians of Austria and other countries having Slavic dioceses.

The congress will be held under the direction and patronage of the Archbishop of Olmütz, Mgr. Francis Bauer, in whose diocese it meets, and the invitation reads in part: "It is to be a conference of representatives of all the Slavic nationalities for the solution of questions of the intercommunion of the faithful in the Eastern and Western churches. For the consideration of the congress the following matters will be proposed: (1) Questions of a theological and historical character concerning disputed points in the doctrines of both churches and their explanation by the theologians of each church; (2) Questions of a practical nature, for example, the possible removal of existing misunderstandings and prejudices between the Catholics and the Orthodox, and the establishment of friendly relations in purely doctrinal fields between Catholic and Orthodox theologians. All the discussions at the congress will take place in the Latin and Russian languages, and all papers must be read in these two languages. The theme or contents of each paper should be communicated early in May to the editor of *Slavorum Litterae Theologicae* at Prague, where they will be announced in that publication."

Religious Liberty in Russia.—Premier Stolypin spoke in the Duma last week in defence of the government's draft of a law dealing with the matter of changing from one faith to another and against the modifications introduced in committee removing all restrictions.

He said that the emperor, as head of the Orthodox Church, could not suffer backsliding from the orthodox to non-Christian beliefs, and that if such amendments were incorporated the bill would be vetoed.

He conceded that the church enjoyed full independence in matters of creed and dogma, but insisted on state control. His speech was brilliant, but it fell upon deaf ears.

QUESTIONS OF THE DAY

The Catholic Press in Austria

The newly-founded journal, AMERICA, with its wide and ably conceived programme, has already secured universal recognition as a Catholic press undertaking of the first rank. It will therefore not be without interest to the numerous readers and friends of the new organ to learn how Austria has within the last few years likewise engaged in a great journalistic enterprise—also Catholic, if in other respects of a somewhat different nature—and how this undertaking is already bearing a ripe harvest of fruit.

During the latter half of the nineteenth century, Liberalism, as the heir to Josephism, acquired in the land of the Hapsburgs a might which was faithfully mirrored in the press. Subsidized and mainly edited by Jewish capitalists, the press held practically the whole reading public under its spell, and claimed among its circle of readers the monied, intellectual and official classes and the vast majority of the better class residents of the towns. Conservative ideas could make no impression on the vast body of the people; outside the clergy, the Christian press could only reckon on the support of a section of the nobility, while the preponderating mass of the rural population had for decades displayed the utmost apathy towards popular journalism. The evil effects which Liberalism exercised especially on the economic life of the empire gave rise first to the socialistic agitation, and then in the nineties to the Christian democratic movement, led by the Christian Social Party under Dr. Karl Lueger. Stronghold after stronghold of the Liberals was taken by assault; the Christian Social Party captured Vienna and now is the largest party in Parliament. That this victory in the era of newspapers should be won without assistance from the press is more remarkable, for in the domain of journalism the Liberal party remained supreme.

At the Catholic Convention held in Vienna in the autumn of 1905, Father Victor Kolb, S.J., delivered an address entitled "Austrian Catholics and the Press," and removed the scales from the eyes of the Catholics. "The policy of all the leading organs, which mould public opinion in our Austria and constitute the deciding factor in questions intimately associated with national prosperity, is dictated by the Jewish-Liberal party. In vain do a few Catholic editors endeavor to stem the destructive current. Newspapers like the *Neue Freie Presse*, *Zeit*, *Kronenzeitung*, etc., appear in editions of 50,000-180,000 copies, and are universally bought and read, while the two modest little Catholic papers are scarcely asked for. The Austrian Catholics spend their money by the million for papers which are morally poisonous, which besmear the Catholic character and work untiringly for the downfall of the Church. Austria

is on the same road as France. Wherefore, awake, countrymen, ere it is too late! Rally together for a mighty crusade; rally into a great Press Association, which alone can save us from our present dangerous predicament. The Association shall bear the name of Pius V, our great confederate in the glorious wars against the Turks." "All Hail to the Piusverein!" was the answer of all the assembled Catholics, and the watchword soon found an echo throughout the provinces. Pope Pius X sent his blessing. The work of regeneration was not begun a moment too soon.

The objects of the Piusverein are: (1) to wage a tireless war against the anti-Christian press by exposing the clandestine, calculating manner in which it labors to sap the foundations of religion, morality and devotion to the Emperor; (2) to spread among the people an appreciation of the importance of the press and distribute good Christian papers in all directions; (3) to establish a Christian press. As the Catholic organs have been so long content to enact the rôle of Cinderella, it is no wonder that foreign countries (especially America and England) are compelled to draw all their information regarding Austria from Jewish-Liberal sources. The Piusverein subsidizes the Christian press sufficiently to enable it to meet every competitor, to obtain the best and most reliable information, to secure and train competent editors and to carry on a vigorous agitation to recover ground lost in the last fifty years.

The better to realize its objects, the Piusverein has established two subsidiary institutions, a Press-Bureau and a Journalists' Association. The Press-Bureau (9 Bäckerstrasse, Vienna, I.) is already performing doughty service, carries on daily an extensive correspondence with all the Catholic papers in Austria, and has been so successful in procuring and supplying the best and latest information as to arouse the envy of all its competitors. It also supplies stories, romances, essays, etc., as required, and, being in touch with experts on every imaginable subject, can supply at the shortest notice absolutely reliable information on any theme. An extensive network of correspondents, telephonic connection with every Catholic paper, telegraphic and cable connection with all important foreign parts, a literary and apologetic bureau, advertisement bureau—all these have been already taken in hand and are being developed from year to year as occasion requires. Of equal importance is the Journalists' Association, a society consisting of all the Catholic editors and authors, who, thanks to the munificence of the founder of this institution, are insured against sickness, old age and disability. Stipends for travel and relaxation, and premiums for studies, tend to raise the standard of journalism, to call forth fresh strength, and to make the vocation of the Catholic journalist, which has hitherto called for an unusual idealism and heroism, more and more respected and honored.

Throughout town and country, meetings are held and

the people are informed of the three objects of the Piusverein. All are urged to become members, the poor subscribing 6 heller (about one cent) per month; others yearly from 2 kronen (40 cents) upwards. Wherever sufficient members can be found, a branch of the association is formed. About half the total receipts are assigned to the Central Branch in Vienna for the metropolitan organs, the *Vaterland* and the *Reichspost*, and for the maintenance and extension of its other institutions; the rest is utilized to develop the provincial press.

The rapid growth of the association will be best realized from the following figures: Number of members at the beginning of 1907, 44,000; 1908, 75,000; 1909, 102,000. The number of branches for the same periods were 136, 441, 649. In November, 1907, Father Kolb could inform the Catholic Convention that the Piusverein had already collected about 300,000 kronen (\$60,000), while in the year 1908 the Central Branch alone devoted 130,000 kronen to its different objects, and the total income of the association was more than double this sum.

The results of the work of the association are already evident. Those who read the *Vaterland* and *Reichspost* three years ago must to-day be amazed at the development of these organs, the fulness of their news and the excellent journalistic talent they display. Exceptionally remarkable has been the development of the *Reichspost*, which has grown into one of the leading political organs and has now a world-wide status. The native or foreign writer, who wishes to sketch the conditions and aspirations of the Austria of to-day, can no longer ignore the *Reichspost*—the organ of the strongest party in Parliament, the mouthpiece of the overwhelming majority of the population. It is, therefore, only in the interests of truth that the attention of English and American papers should be called to this organ (Strozzigasse, 41, Vienna, VIII). To the magnificent agitation of the Piusverein, *Die Neue Zeitung*, an illustrated paper in Vienna, owes its origin and development. Although of but one and one-half years' standing, it has already 120,000 subscribers—a growth unexampled in Austria. On the other hand, the Jewish-Liberal press has encountered serious losses in prestige and subscriptions; the *Neue Freie Presse* is gradually losing all its influence, while the *Kronenzeitung* has already lost 100,000 readers.

These past achievements of the association assume all the greater significance when we consider that its activity has been hitherto confined to the German section of the Austrian people. The inclusion of the other nations is attended with very little difficulty, since they have only to contribute towards the Press-Bureau and Journalists' Association, while all the rest of their receipts can be devoted to their own press, as the German division has undertaken the endowment of the metropolitan organs. The Italian division of the association was started last year, and, assisted by the growing ap-

preciation of its past service, new paths of development will be rapidly opened and the Piusverein will extend its operations through all Austria. The Austrian Catholics may thus hope to be soon in the possession of a vigorous Christian press—a press which will evoke their now latent energy and pave the way for a true Christian development, not alone in the spiritual vitality of the people, but also in their economic and political life.

A. T.

Switzerland's New Civil Code

Hitherto the Swiss nation, with a population of about 3,500,000, has been governed under twenty-five different codes. The need of greater uniformity in legal matters was urgent, and the new code comes into force on January 1, 1912, for the whole nation. Meanwhile the Federal Council is authorized to anticipate one or other of its clauses as convenience or necessity requires.

The new code, while based on Roman Law, borrows largely from French and German Law, but whereas in the main as a piece of legislative construction it marks an advance, its treatment of religion and the family are lamentable.

The Swiss Kulturkampf is still recent history. In 1848 the religious were driven out, in 1854 the Government seized the churches, in 1857 clerics lost the right to vote. The Political Constitution of 1874 upheld neither protection, toleration, nor separation of State and Church. The various cantons were free to please themselves, and thus it came to pass that the Catholic Church became the official church in Ticino, the Protestant Church in Berne; in Friburg both were recognized. In various other places one or other sect was privileged, and the Catholic Church remained a private corporation before the law. This extraordinary state of affairs did not satisfy Catholics, and in the *referendum* they voted for its abolition. Article 59 of the new Code does not supply the remedy; it merely confirms the *status quo*. Article 52, however, acknowledges ecclesiastical bodies as having a moral personality without the necessity of being registered like trade-associations. It is a slight concession, but can hardly prove satisfactory to Swiss Catholics.

Concerning the family the new Code is dangerous. The legal marriage age is 20 for men and 18 for women, instead of 18 and 16 respectively, as it had been in the 1874 constitution. It lays down fidelity and support as the conjugal duties, and says nothing of love. Nowadays Canon Law is the only one that insists on love as a marital duty. The new code asserts that "the husband is the head of the family and on him lies the duty of supporting his wife and family" (Art. 160). "The wife's duty lies in assisting him in their common interest."

Article 274 declares that "to the family belongs the right of educating the children as far as it is able."

Homestead foundations on the lines of those that have succeeded so well in the U. S. A. are arranged for. Hereditary rights to intestate property are to extend only to the fourth degree of kinship, whereas the limit in France is the twelfth and in Italy the tenth.

The chief danger of the new code lies in its divorce regulations. Switzerland has had a divorce law for many years. Since 1896 the number of divorces has been annually increasing, and now the door has been pushed almost wide open. Motives entitling to divorce are: adultery, crime, dishonorable conduct, cruelty, injury, and insult to one's honor. Furthermore, Article 141 enacts that "when one of the married couple is afflicted with mental infirmity to such an extent that there is small hope of cure in the opinion of experts, and when such illness has lasted for three years, a divorce may always be obtained."

Article 142 is still more unusual. "When the conjugal relationship becomes so deeply disturbed and upset that it would be unreasonable to require a continuance of the conjugal union, a divorce may be granted." The plain meaning of this article is that free love and trial marriages become legalized. A tiff, a dispute over two bonnets or three, is enough to meet the requirements of this legislation.

French law in 1792 opened the door to divorce, but closed it again under the Restoration. It came in again with the French code in 1884, but even in France the Divorce Law is not so wide as this new Swiss one, and the results of such a law in France are notorious. It must only be hoped that the hard-headed good sense of the Swiss will mitigate the danger that threatens the Helvetic Republic.

CUNCTATOR.

From British Honduras

"Verily is this an easy going place," said one of my companions, as we stepped ashore on the Government wharf of Belize. We were closely and not at all bashfully stared at by a lot of men and boys, of varying complexions and of still more varying habiliments. If a leader of fashions for men wants a good rest for his brain, he should visit the tropics. The native feels, apparently, like the man from abroad, as to style and quality of dress. "Those who know him do not mind his attire, and those who don't know him don't bother their heads about him." Now, at any landing in the States, north or south, the visitor has a task to keep out of the clutches of eager men and boys, anxious to turn an honest penny by carrying valise or bundles. So we marveled at the utter unconcern of the ragged boys and idle men as to whether our belongings were to be carried to hotel or other house, by hand, in barrow, or by an airship. There are no hackmen, no expressmen, no messenger boys, *ex officio*, in Belize. You may carry your trunks if you choose, but the Creole disdains to help you

by any offer of services for financial consideration. He will look at you, and it may be, criticise the way you manage the burden, but that is all. Some very black men idling in a lighter loaded with green plantains gaped at us and gave us the shudders by calmly eating the hard, white fruit as if it were quite ripe. The penchant for green fruit, I found later on, is quite common, but thus far I cannot see the little folks devouring unripe fruit without going back to my first hour in Belize and the shudders caused by the staring plantain eaters.

We succeeded in coaxing three or four lads with airy clothes and gleaming teeth to pilot us to our destination. Your true citizen of the world is the *gamin*. He is here in Belize absolutely one with his fellows of New York, Chicago, Paris, London, San Francisco or St. Louis. There was in our little black carriers the most perfect presentation of the principle of all gamins: "nil admirari," and whether we came from Japan or the United States, or the clouds or the depths of the sea, was a matter of supreme indifference to them. We, all unconscious of the fact that we were being carefully weighed, valued, sorted, etc., made remarks on the novel sights that met our gaze at every step. A few days later we heard all our remarks repeated in detail, and we found there was truth in the adage about "little pitchers." We were freely and frankly discussed in various homes, and our place was assigned us by the sovereign people of British Honduras, the boys of the street and their parents. We live and learn.

There are no sidewalks in Belize, and there are no street cars. So, when it is not dusty you can walk in the middle of the street if you choose, and when it is dusty you can walk anywhere you please and get your share. The paving is not bad; it is a world ahead of the west side in Chicago, for example; but then, there is nothing like Chicago traffic in Belize, nor, in fact, in the whole Colony. Owing to the nature of the soil and the slightness of elevation above sea-level, the rainy season makes a lot of puddles, but these do not last long and their main annoyance lies in the fact that one has to dodge about rather uncertainly, especially after dark, on the insufficiently lighted streets. For a place with a level stretch for many miles up and down the coast and inland, the city has been built in a crowded and haphazard manner. The homes of many of the poor are veritable hovels, crowded together in a suffocating proximity, reminding one of the Harlem of Nast in the 60's. There is a monotony, too, in the appearance of the houses of the better classes, showing a poverty of architectural ideas in the minds of the builders. But the broad, green shuttered verandas are suggestive of coolness in the face of the tropic glare, and many of the interiors are in admirable taste as to room plan and furnishings. There are no kitchens in the houses; the cooking is done in out-houses, and the food carried by hand, often under umbrellas, to the dining room. Only a few of the natives,

comparatively, use stoves of the patterns familiar to homes farther north. The things that can be done by some cooks in the tropics, with only a brazier for their heat supply, makes one wonder whether, after all, the big steel ranges of the Waldorf and St. Nicholas are really worth while. But then, cooks are like poets and geniuses, and in their default why a good range does its share.

One thing is very odd to the man from the north for the first time in the tropics—the absence of the Philadelphia glory, the big front door. I commented on this and a Missourian told me that in Belize the way to the front door was generally “over the garden wall.” And he wasn’t so far wrong, either. Shade and coolness are more to be considered here than putting on a fine front. After all, it is the *inside* of the house that people live in, so why should they bother about how the outside affects the æsthetic sense of the passers-by? As the rainfall constitutes the water-works of the Colony, most of the houses have roofs of corrugated, galvanized iron, in some cases painted red, but generally left unpainted, so that a view of Belize from any high position is far from pretty—a dull whity-gray, that glares fiercely in the bright light. The postcard makers remedy this by putting abundance of colors on the roofs.

V. E. F.

Some Coral-Builders in the Faith

A book which stirs up some reflection has lately come from the Catholic press in London and in New York, edited in the masterly way which one expects from Father Pollen and Dr. Burton. Certainly, these be great days for those of us who are endowed with the historical sense. As never since the Reformation (and, for that matter, as never before it), the original document runs forward to instruct, chasten, contradict, corroborate, abash or hearten the reader. Treasure-trove seems to crowd in, of itself, from all the nooks of Christian antiquity: but how little such a glorious betterment of things, due in almost every instance to the impartial inquiry of Protestants, has hitherto meant to us! Our Catholic body here in America needs inexpressibly, what may be called domestic scholarship and research: a sense of the background, the perspective, the framework of religion, such as comes from an individual third source which is neither nature nor grace. Diocesan annals, obituaries, jubilee “literary souvenirs,” and the rest, are thick as blackberries; but where (beyond one or at most two exceptions), are exact inquiry, ordered zeal and impartial statement? Any number of Papists, however, over in perfidious Albion, some living, some dead, can set us the pace in such matters, and do it to admiration.

A case in point is the Rev. John Kirk’s “Biographies of English Catholics in the Eighteenth Century,” now first printed from the manuscript. It does much, as the compiler intended it should do, to carry on Dodd’s unique

History, itself as yet without index, and therefore largely neglected; although we are told that Kirk, after the too familiar and most melancholy fashion of scholars, “grew old in collecting the material,” and did no more than map out his plan. Great care, endless diligence, built up this otherwise lost dynastic record. According to the measure of human ignorance on any topic, is the value of whatever can remove that ignorance. We may all cheerfully confess (as Kirk’s editors recommended), that the years 1700-1800 cover our ecclesiastical Darkest Africa.

We know the Elizabethan martyrs, in their heroic radiance; we know the Catholic Cavaliers, dispossessed, exiled, attainted, slain on every battlefield of “the Warres”; we know the Cromwellian terrors in Ireland, the slow dying-out of the old religion among the Welsh hills, the long dumb agonies of the Penal Code, down to the final opening of the sluices of justice under Pitt and O’Connell. But who knows the hidden stream of prayer and good works which trickled through three generations of Georgian soullessness?—that sad “inconspicuous Church of the Catacombs in the eighteenth century?” that “time of depression, lost hopes, and discouragements,” a time “when there seemed no future but one of gradual extinction,” when men “were called upon to endure rather than to achieve?” Isolated manors in the country, with their guarded chapels, Ambassadors’ houses in London, whence Massing-priests could not, by international law, be routed—these were the bed-rock of English faithfulness. Forgotten men, barred from political or professional life, and women, mostly of gentle blood and half-educated, lived their cramped lives and died their obscure deaths that the soul-inheritance of a once sainted island might not perish; and of such this unemotional volume is the record. Honor to them, and everlasting remembrance! There is no such story of prolonged loyalty to the Church, except among the Irish peasants.

Handsome is that handsome does; but it is evident that the Rev. John Kirk’s was a merely scribal intelligence. His long life, from 1760 to 1851, at which latter date he could look upon a restored hierarchy, and Wiseman gloriously reigning, taught him not literary grace, nor artistic selection, nor rhetorical emphasis, but only truth. He is conscious of none of the high lights of individualism. The priests, with their pathetic aliases, who were always “Mr. So-and-so” to their scattered flocks; the Abbesses on foreign soil, who kept up their English succession from “Mrs.” to “Mrs.”; the proud names which stood, and stand, staunchly Catholic, and those other proud names perished, or apostate through fear, or love of ease—none of them are able here to waken from their labelled graves to make “a page of prancing poesy.”

Catalogues need not always be stone-cold. Think of Aubrey’s “Brief Lives,” or Fuller’s “Worthies,” or even Mather’s “Magnalia Christi,” crammed with the romantic oddities of the seventeenth century; and of Grove’s

"Dictionary of Music," or the "Dictionary of National Biography," graced with the humane touch of the nineteenth century: and how barren look these family annals which are so much dearer to us than they! Kirk had a perfect genius not only for misplacing the accent, so to speak, but for suppressing or subordinating what most we wish to discover.

Where on his roll are Richard Challoner and Alban Butler? Where is Alexander Pope? Packed into a few miserable lines, with cursory references to other authorities. Dryden has no mention save an incidental one under a different heading. Kirk entirely disregards a lesser writer, Elizabeth Inchbald, "A Beauty and a Virtue"; and the important antiquaries, Hugh Thomas of Brecon, Thomas Hearne of Oxford, and (most astonishing omission of all, perhaps) Prince Charles Edward. Catholicism is a queer drag-net, as human nature is; but these were all Catholics, early or late, thorough or superficial, in their day, the day of which Kirk is the fireside historian. A dramatic detail invariably escapes him. From his account of our first American Father in God, Archbishop Carroll, you shall never gather news of his consecration in Lulworth Castle Chapel. It is not from Kirk's accurate notice of that noblest Jacobite, the Earl of Derwentwater, that we get wind of the wonderful north-country tradition, how a great light "ran page" by his beautiful body, as it was borne from St. Giles in the Fields to Dilton vault. No; our absolute invaluable Kirk is dry bones, hard fact, dead prose. His only function he performed well: he dug up long buried data, and gave us a true genealogy. He is not Scott, nor Defoe. But we, if we have any imagination, can pore over this categorical book, and peer into the very faces of those who in hunger and sorrow held the besieged City of God in England, until the splendid rescuers of the Oxford Movement rode in, with victory in their train.

LOUISE I. GUINEY.

The Development of Christian Socialism.

III. EXTENSION OF THE FELLOWSHIP OF CHRISTIAN SOCIALISTS.

Organized after the manner of Social parties and equipped with effective means for propaganda, "The Christian Fellowship" has within the few years of its existence made remarkable progress. The *Christian Socialist*, in its issue of September 15, 1908, says: "The Fellowship now has district secretaries in twenty-six States, the District of Columbia and the Province of New Brunswick, Canada. We are represented by our membership in no less than thirty-five States and three territories in the United States, and in addition thereto our members may be found in four Canadian provinces."

The churches and denominations which these new Christian Socialists have thus far attempted to permeate with their message, are chiefly those of the Baptists,

Methodists, Presbyterians, Episcopalians, Unitarians and Congregationalists; a fact which finds its explanation in the circumstance that Protestant ministers are not only a large portion of the membership, but also perform the principal part in the work of administration and propaganda. When in the summer of 1908 the General Secretary of the Fellowship issued a manifesto to clergymen and churches of all denominations, over two hundred Protestant ministers attached their signatures, and by so doing declared their adherence to Christian Socialism. The names of 160 of them were subsequently published with their consent in the *Christian Socialist*, September 1 and 15, 1908.

Among the members of the National Executive Committee elected in Chicago, 1907, were seventeen, and among the seven additional members elected in New York, 1908, four ministers. The actual General Secretary, Rev. John D. Lenox, is the pastor of the Parkside Presbyterian Church in Brooklyn, N. Y. The great majority of the District and Centre Secretaries are likewise ministers. The *Christian Socialist*, the official organ, which is mainly instrumental in shaping the ideas of the Fellowship, is practically in the hands of Protestant clergymen; the chief editor and five of the nine contributing editors being preachers.

In many other ways the bond of friendship existing between the Fellowship and Protestant denominations is clearly visible. The Third Annual Conference in New York, 1908, held its meetings in Protestant churches, celebrated communion services in the Episcopal Church of the Ascension, and saw its clerical delegates invited to deliver lectures and sermons in the principal metropolitan pulpits. Still the Christian Socialist Fellowship is not willing to confine itself to Protestant denominations. Of late it has commenced to carry its message to the Catholic Church. The *Christian Socialist*, in a special edition of January 15, 1909, set forth the reasons why Catholics should become Socialists. As Socialism, we are told, is only an economic and political system, and aims only at the deliverance of the oppressed, the Church is not concerned with it, the ecclesiastical authority cannot reprove it, nay, has, in fact, positively approved of it. Leo XIII, in his encyclical on the condition of labor, embraces the essentials of Socialism. He denounces capitalism and employers, sides with the working party, condemns the wage system, woman and child labor, admits the class-struggle, recognizes the right of the laborers to the product of their toil as also the right of the people to self-government, and points out Socialism as the remedy for social evils. Enlightened Catholic bishops, priests, and laymen express their sympathies with socialist reforms after they have gained an insight into their soundness. Throughout history, it is further alleged, Christianity proved a failure, because it was made a support of wealth and property, and nowadays the Church loses her hold on the people, because she declines to relieve their

sufferings, and resists Divine Providence, because she opposes modern revolution. For the present purpose it suffices merely to state the kind of reasons advanced, in order to win Catholics for the Christian Socialist movement. An inquiry into their intrinsic value must be the subject of a special discussion.

Plainly the aspirations of the "Christian Socialist Fellowship" are high. It aims at permeating all denominations without exception with the message of Jesus, and thus reducing them to perfect harmony all over the North American continent. But even this is not its ultimate object. Its ambition is to become the centre of an international as well as inter-denominational movement, and its outlook in this direction appears bright and hopeful. The official organ of the Fellowship relates that the germs of Christian Socialism are sown also in European countries and expresses the hope that they will soon develop into branches united with the large tree planted on this side of the Atlantic. A Christian Socialist Fellowship has been established in France by Professors Passy and Biville and Pastor Monod. Another exists in England side by side with the Socialist Church League, the Christian Social Brotherhood and the Brotherhood of Christian Socialists; all of a recent date and with an outspoken Socialist tendency. The movement has also been started by Protestant ministers in Germany, Switzerland, Denmark, Holland and Italy. In Glasgow, Scotland, a Catholic Socialist Society was formed in 1906, which, it is said, stands for the same principles as do the recognized Socialist bodies in America. All this sounds so encouraging to the editor of the *Chicago Christian Socialist*, that he writes in the issue of January 1, 1909: "With sections already organized in France, England and America, with a splendid nucleus in Zurich, with Christian Socialist papers in Italy and Holland, and many ministers in Denmark coming over, there ought to be a grand International Christian Socialist Conference before many years, perhaps the first one in 1910."

Socialist hopes have often proved too sanguine, and such may be also the one just expressed. Impartial lookers-on at least may be tempted to think so, when they read in the same *Christian Socialist* that in June, 1908, the American Fellowship, the largest of all, had not more than 270 members. A retrospect on the historical facts set forth recalls to our mind a twofold development through which the Christian Social movement has gone, one in its economic and political, the other in its religious features. Under its economic aspect, as it rose in Continental Europe, it was socialistic in a vague and general sense, in so far as it aimed at the betterment of society and the elevation of the laboring classes, but altogether opposed to Socialism in its modern acceptance. In England and America, on the contrary, it was from the beginning in every respect specifically socialistic; for the reforms it advocated were projected by the Utopian and later on by modern Socialists, and it

steadily progressed in this direction, until it has become in our day thoroughly Marxian and revolutionary.

On the other hand, the form of Christianity with which the French and German reformers harmonized their remedial measures was that professed by the Catholic Church or by Protestant denominations of a definite positive creed. Contrariwise, the form of Christianity professed by the English and American Christian Socialists lost little by little a specific character, in so much that to-day it is interdenominational. J. MING, S.J.

Islam and Common Sense

It is a sign of the times that Christians, men who call themselves Christians, are taking Islam not only seriously but amicably. The disintegration of dogmatic Christianity, outside the pale of the Catholic Church, leaves the times ready to accept any form of belief, even the belief of the Muslim. The propaganda in favor of the religion of Muhammed is carried on in the main by Muslims of India, men who have been educated in England and America, and have still clung to their Quran. The Hon. Ameer Ali and Sir Ahmed are writing in such wise as to make Islam attractive to the man of common sense, who has given up dogmatic Christianity.

In *The Hibbert Journal* for April, 1909, a writer who signs himself Ibn Ishak, Son of the Chief, contributes a paper on "Islam and Common Sense." His article is introduced by Thomas Patrick Hughes, Fellow of the Punjab Oriental University, and author of "A Dictionary of Islam," who writes from New York City. Mr. Hughes stands sponsor for his Muslim friend Ibn Ishak. At the very outset we wonder that Mr. Hughes deems Islam "the religion of common sense," for he acknowledges that his friend Mulla Ahmed, was assassinated on account of work done on "A Dictionary of Islam"; and that Ibn Ishak does not sign his own name for fear of a like fate.

This article in favor of Islam is favorably commented on by *The Living Church*, one of the recognized defenders of Episcopalianism, in its issue for May 1. Canon Hensley Henson, in his broad Church discourse at the recent Boston Congress, accepted the common sense of Islam by asserting: "The Spirit of God works in every form of religion or in none." Ibn Ishak gives no proof of Islam that common sense admits. Common sense demands that we accept no worship as divine unless it be proven to be divine. Ibn Ishak should prove to us that Muhammed was a God-sent prophet and had a God-given message to be received by men. He proves no such thing. Quite the contrary. He admits that Muhammed claimed no more prophetic power than had been exercised by fully 124,000 persons of the past.

What proofs does Ibn Ishak offer us, for our acceptance of Islam as the "religion of common sense"? He begins by admitting that when Muhammed called himself

"Messenger (Rasul) of God," this Prophet of the desert seemed to have had the broadest possible conception of the gift of prophecy, and said that in the history of the world, there had been as many as three hundred special Messengers of God . . . and as many as 124,000 persons who had had the gift of prophecy. He placed Plato, Æsop, and Zoroaster among the prophets and inspired teachers; and the intelligent Muslim does not hesitate to place Shakespeare, Schiller and Milton among the "prophets in the West."

Muhammed, then, is no more a prophet than is Plato, or Æsop or Shakespeare! The man of common sense will enjoy the fables of Æsop; he will not pin his faith to them nor to the message and authority of one no more inspired than their author. Ibn Ishak tells us the man of common sense should be impressed by the fact that "the Quran is not troubled with the Higher Critic"! Wait a while. If the Quran comes to be taken seriously in the so-called Christian world, the critic will very quickly tear it to shreds and show those shreds in the Old Testament, New Testament, Apocrypha, legends of Christian hagiography. The man of common sense should also be impressed by the never changing text of the Quran as contrasted with "the endless controversies among Christian scholars regarding the text of their sacred books." These "endless controversies" are chiefly among those who believe in an infallible book and not in an infallible Church of Christ. Why has not the New Testament been preserved to us free from variants? Because Christ founded a Church, not a book, free from variation; Christ entrusted His doctrines to a never-changing Church, not to a never-changing book! The Kalifah Usman destroyed every other book but the official edition of the Quran. Since his time, the great concern of Muslim authorities has been to keep the Quran in the same stereotyped form. It has not been translated into the language of the people. I heard it quoted in Arabic by the Shak of the howling dervishes of Constantinople, despite the fact that the people there speak Turkish and Greek, not Arabic. Nowhere is the language of the people in the Turkish Empire the archaic Arabic of the Quran; yet the Quran must remain unchanged! No wonder, then, that the Turkish censor refuses to allow the Jesuit editors of Beirut even to refer to the Quran!

Such are some of the arguments of Ibn Ishak. He makes out a fairly good case, unless one knew the Koran and El Bokhara. Any one who is familiar with the revolting details of El Bokhara—the lust of Muhammed for his nineteen wives; the ease of summary divorce, the use and abuse of women; any one who has spoken with the Moslem in Egypt and Syria, who has heard him curse the Cross, who has not dared even mention the name Muhammed or Shak el-Islam, will not be blinded to Islam just as it is, will not be wheedled into considering Ibn Ishak's Islam to be the religion of common sense.

WALTER DRUM, S.J.

CORRESPONDENCE

Political Rivalries in Portugal

LISBON, MAY 17, 1909.

It is difficult to write about Portugal at the present time, because of the uncertainty as to what the morrow will bring. The country is passing through a grave crisis and none can foresee the end because, unfortunately, an anarchy of ideas and an absence of discipline has become characteristic of those who, by education, position and otherwise, should direct the national destinies. We need a leader who, to the qualities of the ex-Dictator, Joao Franco, courage, energy and honesty, would add those of tact and patience. If the opportunity brings the man, as the saying is, he ought to be at the door. The Monarchists in their newspapers are exposing each other's lack of patriotism and even of common sense; but while they combat one another in violent language or with more serious weapons (there have been three political duels lately) the Republicans rejoice and the country suffers.

After the murder of King Carlos and his son, the two historic parties of Regeneradores and Progressistas, who had been severely handled for their maladministration by the Dictator, revived and combined to form a "conciliation" Ministry under Vice-Admiral Ferreira do Amaral, a non-party man. This government did little legislative work but it gave an exterior calm to the country by adopting a policy of all round concessions, while it made no serious attempt to find and punish the regicides. Hence the Revolutionary elements were the best served. It was known that members of the parties in power were responsible for the movement which led to the King's death, therefore the Ministry was afraid to take action, and it is this cowardice which has emboldened the Extremists to preach sedition day by day in newspapers, which as a prominent Republican lately said, it is impossible to read. In November last came the Lisbon Municipal Elections, which, like all elections here, were wont to be "worked" by the Government. Ferreira do Amaral rightly refused to continue a bad tradition and as the Monarchists could not lay aside their feuds and contrive to present a list of candidates, the Republicans were allowed a walk over and for the first time occupy all the seats at the Town Hall.

The Regenerator leader, ever proclaiming his eagerness for power, made this a pretext for withdrawing his support from the Amaral Cabinet which accordingly fell, but when Conselheiro Vilhena thought to take the reins, one of his own Ministers, Conselheiro Campos Henriques, left him, thus further reducing the strength of a party which years before had been seriously weakened by the secession of Joao Franco. The party of Henriquistas was now added to the first political parties of the Monarchy—all of whom, except the Franquistas and Nationalistas, differ from each other in name and not in policy and have neither programs nor fixed principles. The new party came to an understanding with the Progressistas and as the two together had a majority in the House of Deputies, the King, to avoid the agitation which a dissolution would cause, confided the Government to them at the end of December. Thereupon the Regeneradores allied themselves with the Dissidentes (a party of demagogic leaders almost without followers, which had split from the Progressistas) and when Parliament met on March 1, the

"bloc" resorted to systematic obstruction which forced the Ministry to resign. A loan negotiated by the Finance Minister, Espregneira, served as the pretext, the real reason was personal dislike of certain members of the Cabinet and desire for power at any cost. Once again, however, Conselheiro Vilhena was balked in his unpatriotic game, for the King confided the task of forming a Cabinet to General Telles, a Progressista, but the Ministry lasted less than a month (from April 12 to May 3), falling as the result of a quarrel between a Regenerador deputy and the majority in the House of Deputies, in which both sides were to blame. As I write, there is no Government. At the downfall of the Telles Cabinet, May 3, the King called on Wenceslao de Lima to form a Cabinet. This he succeeded in doing, but thought it more prudent to adjourn Parliament for a period of two months with the hope that at the end of that time parliamentary anarchy and rivalries would have died down. The uselessness of Parliament is so evident that none regret it; indeed, when the country is without a Ministry the funds are wont to rise, but the National business remains at a standstill and this cannot continue.

There are serious international questions on hand, the situation at Macao, weakened by the Chinese, and the treaty with the Transvaal, which the opposition parties are attacking for party purposes as being subversive of the autonomy of the country. At home there are problems of equal import, yet not a bill has been passed this year. These problems are economic rather than political, for it is not new electoral and press laws that Portugal needs, indeed she has already excellent laws, if they were observed, and quite as much liberty as, owing to the want of education of most of her citizens, she can safely use. It is a good sign that non-party men are expressing their disgust with the politicians who are sacrificing the general interests to their own advancement and making the task of the popular and well-intentioned young King as difficult as possible, but public opinion in this direction is not sufficiently organized to have its way; moreover, it lacks a leader in whom all have confidence. Still there is an awakening, even among the rank and file of the historic parties, which promises to raise the tone of politics in the near future, but the Republicans are endeavoring to show that the desire for a more moral administration cannot be satisfied under the existing régime. They promise a Kingdom of Truth and Justice, but they lack leaders of character, and having unwisely adopted a bitterly anti-clerical attitude in imitation of the French, they cannot convert the North and Centre of Portugal (the bone and sinew of the country) to their views. As yet they form only a small minority of the nation, and any revolutionary movement would certainly be suppressed by the army which is loyal to the King and only anxious to prove its loyalty.

To the credit of the Republicans, however, it must be said that the Congress held at Setubal last month, by the orderly manner in which the proceedings were conducted, set an example to Parliament which the latter might follow with gain to its prestige and even its dignity.

In March the news came that D. Miguel, the legitimist pretender, was disposed to renounce his right and return to Portugal to strengthen the throne of D. Manuel with his presence and advice against the attacks of the Revolutionaries. The Liberal journals were at once in arms against this fresh evidence of what they call "the religious reaction," and the offer was not accepted by the Government. It must be said that in Portugal, Liberal and freethinker are the same thing and mean one who would tyrannize over others in the name of a freedom

he preaches but is unable to practise. These Liberals, who are generally but not always Republicans, would destroy the existing order, including belief in God, which, in their view, makes men slaves, and above all would do away with religious education in favor of "lay" schools. As I write, the walls of the capital are placarded with announcements of a book, "Christ Never Existed," but Lisbon is not Portugal and in the provinces the people are as good as gold, and if they fall a prey to false prophets, it is due to their lack of instruction. HENRY BYRON.

Catholicity in Argentina

The anti-religious propaganda, chiefly in politics and education, which has, during the last quarter of a century or more, so sadly influenced the affairs of the world, could not fail to make itself felt in the Argentine Republic. The rather rapid transition from a state of despotism to that of unbounded liberty, the wild freedom of life on the Pampas, especially; the sparseness of the population, and its isolation owing to the great distances that separated it from such centres of civilization as existed in the early years of the past century; the disorder, lawlessness and anarchy consequent on frequently recurring revolutions; the facilities for intercommunication with the savage tribes on the frontier; the fewness and, perhaps, the inefficiency of the clergy, notwithstanding the many examples of apostolic zeal and piety, are to the mind of the present writer the chief factors which have paved the way to a state of irreligion, first, and its natural consequence, the anti-religious spirit, afterwards.

Add to these causes the fact that Buenos Aires became early infected with the virus of freemasonry, and that of the French Revolution, which an immigration composed of the offscourings of European cities, carried to the other small cities and towns of the River Plate, and the reader is in a position to form some idea of the many and serious difficulties which beset the progress of religion, as well as the favorable field which lay open to the anti-Catholic proselytiser and the revolutionary propagandist. During the period when the sun of liberty seemed most obscured, religion was outraged in the very sanctuary, whilst the dagger of the assassin was brandished aloft, in lawless triumph, over the heads of a people bowed down under the yoke of despotism. This occurred during the sway of the tyrant De Rosas.

What is the result of such a state of things? The great majority of the inhabitants of this republic are professedly Catholics, yet but a small minority of them are practical Catholics. The former are baptized, and, as a rule, call a priest at the hour of death; but as for any other exterior manifestation of the faith they profess, I, for my part, after a life-long residence among them, cannot affirm that it is conspicuous. Yet let no one think that I mean to convey that as good Catholics are not to be found here as in any other country in the world. There are many such who lead exemplary lives, are most bountiful in their contributions to charitable works, are full of a holy zeal for the interests of religion, and are in every way firm and zealous promoters of God's truth and God's glory.

Such a state of affairs as I have been just describing, could not long subsist without some decided advance being made either in the direction of orthodoxy or of Atheism. The latter is what occurred, as might be expected. Encouraged by the example of infidel France and stimulated by its teaching, the Government well-

nigh cast aside every mark of respect for the authority of the Church, passed the civil registry law which sanctioned civil marriage, as it is called, and followed this up with another enactment rendering education laical and obligatory, as its model the French Republic had done already. Here it may be well to observe that the French are invariably taken as models, whenever it is intended to introduce any law or measure, or to adopt any custom detrimental to religion; but I fail to note any similar emulation of our great model regarding what is good and worthy of imitation. The desecration of the cemeteries is another of the items on the anti-Catholic program of the time, but that, at least, awaits a further opportunity for its becoming law.

As might be expected these laws did not pass without meeting serious opposition on the part of the ecclesiastical authorities, the Catholic press, and the few Catholics who held seats in the legislature. They were of course beaten by a large majority. Later on Deputy Olivera introduced his divorce bill, which, if passed, would place the country on a par, as regards the facility it would afford for changing mates, with France or the United States. It was, however, thrown out by the small majority of two votes. The partisans of the measure are saying, no doubt, better luck next time, and judging by what appears as the obvious signs of the times, I fear we are justified in believing that their chances of success are not to be despised. Were there amongst the members of the legislature many such true and able Catholics as Dr. S. G. O'Farrell, an Argentine of Irish descent, and national deputy for Buenos Aires, much might be hoped for the future of Catholicity in the country, but unfortunately there cannot be many more than there are, for their co-religionists are numerically, at least, pretty fairly represented already.

What can be done to improve this state of things? This is a question which, all important as it is, has doubtless often been asked not only here but in many other places where a like state of affairs holds. A successful response has been given in some at least: witness Germany, Belgium, and the scarcely less significant awakening of civic energy in Italy at the last elections, where, unless I am misinformed, Catholic candidates scored so many victories. In this country, also, movements have been set on foot, and certain measures proposed with the object of remedying, as far as possible, the evils alluded to, but, I regret to say, with no very practical results so far. The Latin-American Council held in Rome some years ago, laid particular stress on the necessity of providing two obviously important means, viz.: the Catholic press and the Catholic school, and a short time after resolutions to the same effect were adopted by the Argentine prelates assembled at Salta, in this republic. In the wake of these have come no less than three Catholic congresses, all held in this country, and the last of them only a few months ago.

Each of these, it is almost needless to say, seconded with enthusiasm the resolution adopted by the former councils. Thus it appears that there can be no doubt as to the unanimity which prevails in Catholic quarters as to the great importance and necessity of the school and the press, and the urgency with which the placing of them on a footing of efficiency adequate to the attainment of the great ends which it is theirs to secure, is demanded. But as to the political side of affairs, our Argentine reformers are by no means unanimous. Some favor the idea of establishing a Catholic party in politics, whilst others express themselves, if not decidedly opposed to such a movement, at least rather doubtful as to the bene-

fits it may be likely to confer. In this matter, our leaders of the Catholic body, do not seem to chime in with their brethren across the ocean, where it is evident that political as well as social and religious organization has been greatly instrumental in bringing about those changes which have brought the respective Catholic parties to the front, not only in Catholic Belgium, but also in Lutheran Germany, and bids fair, as we have seen, to achieve similar success in Italy itself.

The Royal Supremacy a Fact

LONDON, MAY 22.

The Court of King's Bench this week gave a judgment which brings home to our Anglican friends the fact that the Royal Supremacy is a hard reality. A clergyman of the Established Church had refused to admit to Communion one of his flock who, under the new law, had married his deceased wife's sister. Canon Thompson held that people thus married were living "a scandalous life," and that an Act of Parliament could not supersede the "Law of the Church" against such marriages. The Court of King's Bench after some days of argument by learned counsel has told him that the law of the land is the law of the Church. If he persists in refusing Communion to the aggrieved parties he runs the risk of further proceedings by which he may be deprived of his benefice. There is an outcry in the High Church papers. "It is ruled in effect," says *The Church Times*, "that admission to Holy Communion is regulated by Act of Parliament. . . . If these judges have rightly interpreted the law of England, there is only one thing to be said. That law must be sternly and steadily resisted." And *The Guardian* complains of the "will of Parliament overriding the law of the Church."

The wonderful thing is that here is all this talk about the "law of the Church," and its alleged conflict with Acts of Parliament, whereas such conflict is impossible, for the Anglican Church itself exists by Act of Parliament, and cannot alter a line of its ritual unless in virtue of a vote of the two Houses of Parliament confirmed by the Royal Assent. There is no Church law in the Established Church except the King's law. St. Anselm and St. Thomas of Canterbury resisted the claim of the King and Parliament to override the "law of the Church," but they had a real church behind them. The Catholic martyrs died in protest against the claim of King and Parliament to make laws for the Church, but out of the acceptance of that claim arose the Established Church of England. Its very Prayer-Book is a schedule of an Act of Parliament.

When the Act to legalize marriage with a deceased wife's sister was passed, Mr. Birrell made a stinging reply to the protests of the Anglican clergy that Parliament could not interfere with the laws of marriage. "But for an Act of Parliament," he said, "the wives and children of these gentlemen would have no legal status and would find themselves in a very strange position." The Church of England, speaking by the voice of Convocation and at the Lambeth Congress, has refused to forbid the solemnization of marriages between divorced persons. It has calmly accepted the State-made divorce law, and most clergymen make no difficulty about the deceased wife's sister. The High Churchmen who protest will have to learn that the Royal Supremacy is a reality.

Last week the bigots of the Protest Alliance experienced a rude shock when the Catholic Disabilities Bill was read a second time. This week they had another re-

buff. Their Bill for the Inspection of Convents was thrown out on the first reading in the House of Commons by a majority of eighty-five. It is the rarest thing for the House to reject a Bill on the first reading, and this shows how slight the influence of the bigots really is. Their success in frightening Mr. Asquith into stopping the procession last year gave them a false idea of their power. Mr. Asquith has recovered from his fright and learned to appreciate the strength of the Catholics, whose votes have helped to carry more than one by-election against his candidates.

A. H. A.

Italy's Foreign Policy

ROME, MAY 22, 1909.

Thursday, May 20, was a day to be marked with a white stone by all who had the good fortune to assist at the Canonization of Sts. Clement M. Hofbauer and Joseph Oriol in St. Peter's. At 8.30 A. M. began the great procession of more than one thousand persons, containing one hundred and twenty-two Bishops, and twenty-five Cardinals, followed by the gentle figure of the Holy Father blessing the assembled multitudes as he was borne aloft in the *portantina*. The long ceremony of the proclamation of the new Saints, the *Te Deum*, and the Papal Mass, with the silver trumpets awakening magic echoes in Michael Angelo's cupola above, lasted exactly five hours. The Diplomatic gallery and that reserved for members of Noble Roman families were thronged. The burgomaster of Vienna, Herr Lueger, was prevented by illness from being present at the canonization of the Apostle of his city, but the Viennese municipality was represented by the vice-mayor and many of its aldermen.

St. Oriol was born of humble parentage at Barcelona (Spain) in 1650, and was ordained there in 1676. For nine years he acted as tutor in a wealthy family, and in 1686 he made a pilgrimage on foot to Rome; in the following year he became pastor of St. Maria a Pinu in his native town. A model of zeal and charity he died there in 1702, and the people of Barcelona made his funeral an occasion for an extraordinary manifestation of their belief in the sanctity of his life and person. His cause was introduced in 1786; and in 1806 he was beatified. The postulator of the Canonization has been Cardinal Vives.

The Budget of Agriculture was made the occasion of an attack on the ministry in the Chamber by the Opposition, Radical and Socialist groups. One of the Radicals charged the Board of Agriculture with incompetency and maladministration, and cited certain facts, which the Government party tried to minimize, but which the Opposition declared were criminal offences, and demanded a parliamentary inquiry. The Government suggested a ministerial inquiry and by a vote of 209 to 77 the Government suggestion was carried. This is the third time in two months it has secured an overwhelming vote of confidence.

Tittoni's foreign policy seems to be working out well for Italy. The Berlin and Vienna press look on the royal meeting at Brindisi as a pledge of the stability of the Triple Alliance, while the London, Paris and St. Petersburg press hail the meeting at Baia as a feather in the cap of the Triple Entente. The joint telegram from the two Emperors emphasizes their anxiety to stand well with Italy. This merely shows the influence of Emperor William at Vienna, and not that the feeling in Austria towards Italy has undergone any change. King Victor's telegram in reply echoes the feeling of the intelligent

masses in Italy who, while not enthusiastic over the Triple Alliance, recognize its necessity for Italy.

While Berlin has a naval program for a total of thirty-six Dreadnoughts, Italy has a program for four Dreadnoughts, three fast cruisers and improved coast defenses. The Minister of War is about to ask for a further vote of \$30,000,000. Some idea of the sentiment in the country may be gained from the fact that poor as Italy is, there is hardly a voice raised in opposition to this increased military expenditure. Even the Socialists and Radicals are very mild in their criticisms.

L'EREMITE.

The Late Archbishop Duhamel

The Archdiocese of Ottawa has sustained an incalculable loss in the death of its Chief Pastor, Joseph Thomas Duhamel, which occurred somewhat unexpectedly on Saturday evening, June 5th, at Casselman, whither he had gone to make his annual pastoral visit. The deceased prelate had been in failing health for a considerable time, so that the news, which was announced in the various churches of the Capital on Sunday morning, did not come as a surprise. With wonderful vitality, an uncompromising sense of duty, and an energy which seemed to surmount the gradual decline of the physical powers and the feebleness which had been becoming so painfully perceptible, the late Archbishop attended to the high duties of his office without intermission. Even in the extreme cold of midwinter, he was found officiating in out-of-town parishes, no less than within the metropolitan limits. On one of his last public appearances, at the laying of the corner-stone of the new Sacred Heart Church, the feebleness of his appearance and of his voice were remarked, but he would delegate his duties to none. It was his openly expressed wish that he should die at the post of duty, and his wish was granted with almost startling exactitude. Even the secular papers comment upon the late prelate's extraordinary devotion to duty, and the conflict which was waged, as it were, for so many years of illness, between spirit and matter, and which resulted at last fatally on Saturday evening. He had been very actively interested in the preparations for the coming Plenary Council, though he had been heard to express the opinion that he should not be spared to attend its sessions. There was a pathetic impressiveness in the reading at High Mass on Sunday of the Letter of Indiction concerning that Council, by order of the Archbishop, and his pastoral, by which it was accompanied. It was as if that voice from the grave still spoke, to impress upon the faithful their duties in regard to that solemn event.

On Saturday morning the Archbishop assisted at his last function in Ottawa, an ordination at the Cathedral, during the course of which he was seized with one of the heart attacks which had become very frequent of late. He rallied, and in the afternoon set out for Casselman, a parish some twenty-five miles from the city, where he was met by a deputation of the parishioners. He gave Benediction of the Blessed Sacrament and, apparently in his usual health, took supper with the local clergy and chatted with them until the time of retiring. About ten o'clock a cry was heard, and hastening to his room it was found that a very severe attack of the angina pectoris from which he suffered indicated a fatal termination. A doctor was summoned, only to declare that the end had come. The last Sacraments were administered, and after the choking symptoms had passed,

there was an interval of calm, during which the dying prelate repeated, as an assistant priest declares, the Sacred Names of Jesus, Mary, Joseph, and with those names upon his lips the strong and valiant spirit of Ottawa's first Archbishop passed to its reward within the Octave of Pentecost and on the vigil of Trinity Sunday.

In the afternoon the beloved remains were transported to the metropolis and were met at the central station by nearly all the clergy of the city and by an immense concourse of the faithful, from the Prime Minister, Sir Wilfrid Laurier, down to the humblest of those who had reason to remember the paternal kindness of the deceased. At the Basilica the remains were met by the Vicar-General Mgr. Routhier and two assistants, one of whom, Father Lapointe, had been ordained on Saturday morning by His Grace and had said his first Mass on Sunday. A *Libera* was sung and the Office of the Dead chanted by the assembled clergy. The body will lie in state until Thursday, when the obsequies will take place. On that occasion will preach respectively in French and English, Archbishops Bruchesi of Montreal, and Gauthier of Kingston, the latter of whom had been consecrated by the deceased. Mgr. Routhier, the Vicar-General, will act as administrator of the diocese.

Joseph Thomas Duhamel was born at Contrecoeur, near Montreal, in 1841, and was therefore sixty-eight at the time of his death. Educated in St. Joseph's School, Ottawa, and in the University of that city, whither his parents had removed, he made his theological studies at the same institution and was ordained to the priesthood in 1863. He acted as curate in Buckingham, P. Q., and as parish priest at St. Eugene. While in this latter post he was chosen to accompany his Bishop, Mgr. Guigues, to Rome for the Vatican Council, and later to the Council of Quebec. Upon the death of Bishop Guigues he was named Bishop of Ottawa in October, 1874. Twelve years later the See became an Archbishopric. In 1899, Mgr. Duhamel celebrated the Silver Jubilee of his priesthood, a felicitous occasion for his people, in which something of what he had accomplished for his pastoral charge became manifest. His Cathedral of Notre Dame was raised shortly after to the dignity of a minor basilica, with a regularly organized chapter of Canons. Amongst the honors conferred upon that simple and unobtrusive churchman, were the degree of D. D., the title of Assistant to the Pontifical Throne, of Knight Grand Cross of the Order of the Holy Sepulchre, of Roman Count, and the function of Chancellor of the University of Ottawa.

Catholic education was a master passion of the late Metropolitan. He made strenuous efforts in behalf of the chief institution of learning in Ottawa, which mainly by his good offices became a University, but he likewise took a loving and paternal interest in the separate or parochial schools of his diocese, which he leaves in a highly flourishing condition and with an exceptional record in competitive examinations and the rest. He was an active member of the Council of Public Instruction of Quebec, since a considerable portion of his charge lay within the boundaries of that province. During his incumbency churches and schools, institutes of education and of charity, have been multiplied at a rate which, considering the comparative smallness of the Catholic population under his care, is truly wonderful. That population itself has increased during the last few years from very small beginnings till it numbers some two hundred thousand souls. His desire, as expressed in his own reply to an address from his people on the occasion of his

Jubilee, "was to work unceasingly for the glory of God and your immortal souls."

His conception of the duties of a Chief Pastor were lofty. "I remember," he said, "what had been the mission of John the Baptist. He was chosen to prepare unto the Lord a perfect people. I understood that such was also the mission of the Bishops in the Catholic Church. I began my work with the strong and sincere resolution to ever and strenuously 'prepare the way of the Lord and make straight His path.'" That he has realized that lofty ideal is universally acknowledged. It is also generally conceded that his scholastic and theological attainments were conspicuous, his administrative qualities notable, while his simplicity, humility, modesty, and love of retirement led him to shun as much as possible the public eye. His charity was unbounded, his love for the poor proverbial; with a kindness of heart that caused him to be easily accessible, and genial, sympathetic, and affable in manner, he had an extreme dislike to journalistic publicity, and rarely permitted himself to be interviewed by a reporter, preferring always to address his own flock simply by his pastorals. His eminent prudence and something of aloofness and reserve, as regarded questions outside of his domain, were precisely what best fitted the Capital See over which he presided with so much of dignity and personal holiness. He was specially beloved by his priests, with whom he maintained the most fatherly and intimate relations, while almost the sole recreation which he allowed himself from the strenuous labors and the continual attention given to every detail of his large and ever-growing archdiocese, was to spend an occasional afternoon with one or other of the Institutes which owed to him their existence, or at least their development. There he was most at home, loving to gather round him the little ones, or to converse freely and unrestrainedly with his spiritual sons or daughters.

He was much esteemed by the Protestant community around him, and the highest tributes have been paid to his memory by the leading secular journals. To quote but one of these, editorially expressed by *The Citizen*. After a reference to the fact that Canada in his death had lost one of its "best loved and most respected dignitaries, conspicuous for his wisdom, foresight and prudence," the article concludes as follows: "To those outside the Catholic Church, the Archbishop was ever the embodiment of courtesy, kindness and charity. His Christianity knew no narrow confines, and his whole life tended towards the cultivation of peace and good will amongst all sections and creeds. A life of unremitting toil, without thought of material reward, has terminated in the service of the Prince of Peace. Of the dead Archbishop well may it be said: *Si monumentum requiris, circumspice*." No small tribute this, in addition to that universal chorus of sorrow, of affection and of praise, that is rising from the Catholic community at large, and that recalls the dead prelate's great, strong boundless faith and devotion to Catholic interests, his large-hearted kindness, his appreciation of the good done by others, his cheerful optimism, his love for the Church and the Holy See. A great churchman, a model citizen, a true Father in Israel, has passed away in the person of Joseph Thomas Duhamel, and his loss will be deeply felt, not only in the archdiocese, but in the whole of Canada, of which he was one of the senior Bishops, and by the other members of the hierarchy, who have lost a wise counsellor, a trusted friend, and a bright exemplar of episcopal virtue. May he rest in peace!

ANNA T. SADLIER.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 12, 1909.

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Is France Decadent?

A very interesting report is that of the Society of the Propagation of the Faith for 1908, which the *Annals* of that Society present in its June issue. We are informed that the receipts from all the dioceses throughout the world, contributing to the work of the Missions, amount to \$1,280,517.35, nearly half of which has come from France alone. This is surely a very hopeful sign in a land where the churches have been confiscated by an infidel government and the ministers of religion unjustly deprived of State support, and compelled to depend for a living on the charity of the faithful. At first sight it would seem that the Lord is ungenerous to allow the dreadful evil of persecution to befall a nation which is and has always been so chivalrously generous, not only in supplying money for the spread of the gospel, but in inspiring the noblest of her sons and daughters to sacrifice their lives and pour out their blood in martyrdom for God's holy cause, the salvation of souls. But as in the life of individuals, so also in that of nations, apostolic zeal will frequently encounter the malice and, for a time, the successful opposition of the powers of evil. Christ warned his disciples: "If the world hate you, know ye that it hath hated me before you. The servant is not greater than his master. If they have persecuted me, they will persecute you also." The people who, ignoring their own trials and the enforced poverty of those who minister unto them, can with a generosity that challenges the admiration of the rest of Christendom give unstintingly for the spread of Christ's Kingdom on earth, may be relied on to maintain the faith at home and rid themselves of the conditions that shackle their freedom. While the Church in France is thus suffering, a striking parallel is presented by the missionaries abroad. During the nineteenth century the Paris Society of Foreign Missions gave many martyrs and confessors of the Faith to the Church in the far off missions in China, Annam, Tonquin and Cochin China.

In 1900, forty-nine of these heroes of the cross were raised to the honors of the altar by Leo XIII. On May 2, of the present year, Pius X declared thirty-three others Blessed. In the list of those recently beatified appear the names of one French Bishop and three French priests, while the other martyrs were all fruits of their missionary labors. One may be pardoned for seeing in these facts the relation of cause and effect and for believing that the Society for the Propagation of the Faith has been reaping its reward. Last week the President of Leland Stanford University, in a public address to the students of Bryn Mawr College, Pa., spoke of France as a decadent nation. Frenchmen throughout the United States are indignant. Ambassador Jusserand, addressing a gathering of his fellow countrymen Saturday last in San Francisco, maintained that "the nation that can produce a Pasteur, that leads the world in the sciences, that first developed the submarine and ranks first in the navigation of the air, cannot by any stress of circumstances be termed decadent." We would add that a nation whose hierarchy has to a man resisted the unjust encroachments of an atheistic government and shown its loyalty to the Vicar of Christ by making every personal sacrifice and resisting every compromise which involved a surrender of principle is sound at heart. When to this is added the liberality of her people and their active interest in the missionary field, the observant Christian will be ready to concede that France has within herself the lustihood of vigorous Catholic life, and, given the opportunity to assert itself, the land of St. Louis will stand forth once more in the pristine splendor of her achievements as the eldest daughter of the Church.

Make Decency Pay

How far wrong public sentiment is in regard to indecent plays, may be estimated from the comments made lately in our secular and even in our religious publications, on the President's rebuke to a shameless playwright. It should seem that the least a self-respecting person might do, when something obscene is thrust upon the attention, would be to resent it or turn his back upon it; and yet for leaving a theatre in which immorality was wantonly displayed upon the stage Mr. Taft is praised and held up as a model for respectable theatrogoers. No one, we imagine, feels more surprised than His Excellency that his action should be considered noteworthy or unusual. He was following simply the promptings of a sense of decency, and no doubt he would expect every gentleman to do the same thing without need of example or model. He was unfortunate in not knowing beforehand what manner of play he was to witness; but he was quick to resent the offensive exhibition, and yet tactful enough not to act as if he were posing as censor. The occurrence emphasizes the fact that indecency on the stage has become so commonly

the rule that we can no longer trust our theatrical managers to give us a decent performance. The presumption is that no play will be offered which is not salacious enough to attract an audience from other competitors in the same character of plays, and it is time to require some guarantee of decency before patronizing any theatre. The trafficker in lascivious shows does not feel the rebuke that comes after the first act. The ticket office already has the seat money. The time to rebuke is before buying an entrance. If men and women generally would follow the same principles in paying for their theatrical pleasures as those which guide them in purchasing other commodities in life, the indecent performance would disappear to a great extent, as it would not pay.

Mr. Gairdner's Critics

Mr. James Gairdner has aroused the indignation of those who had comfortably settled the questions he reopens and answers in his own way by his work, "Lollardy and the Reformation." The general as well as the religious reviews of England are trying to say a word on the other side for the Reformation, for the continuity theory, for the dissolution of the religious houses, and for the numerous Protestant contentions which he proves to be unfounded. In the *Nineteenth Century* for June, Rev. G. Monroe Royce attempts to show that Henry VIII dissolved the religious houses, not because he wanted their money, but because the people had lost interest in them and their inmates had ceased to be necessary or beneficial to the national life. Mr. Royce's only reason for his opinion is that for some time before their dissolution they were ignored in the wills of men and women of means. Some of their houses had gone fifty, some one hundred, and at least one over one hundred and fifty years without receiving a notable bequest. Already, in the time of Henry IV, he tells us, Parliament prayed the Crown to confiscate in the interests of the nation, the land that had been appropriated and sequestered by the religious bodies. Under Henry V this prayer was repeated against alien religious establishments. Under Henry VIII it would appear that no such petition was needed. That statesmanlike monarch anticipated the expression of popular sentiment, disbanded the monks and friars, and confiscated their possessions. No doubt he was aware that his people had ceased to remember the poor religious in their wills, and feared that they would starve and die out or become a public burden. Whether he knew the contents of the wills during his own reign or those of his predecessors, he knew very well the inventories of the houses whose dissolution he brought about so ruthlessly, and he was no loser by his statesmanship. On the other hand, the English people, as Mr. Gairdner proves abundantly, never did sympathize with the pillage of the monasteries. They did not wish it in the time of Henry VIII, when they were still Catholic, any more than they would seek it to-day when

they are overwhelmingly Protestant. If Mr. Royce is as purblind to the story of the past as he is to the reality of the present, he is no fit antagonist for Mr. Gairdner. "Why is it," he asks, "that we have not got the hermit and the anchorite with us to-day? For the very same reason that we have not got the monk and friar—they are not wanted." Strange, that while these words were in press, Parliament was actually considering favorably the bill for the removal of Catholic disabilities, among others the ban on religious houses. Stranger still, that Mr. Royce should not be aware that these houses, just like the Church they serve, have felt the quickening of the Second Spring, and are prospering and multiplying beyond reckoning. There may be no vigilant royal committee to make inventory of their belongings, but the "Catholic Directory for England" records their growth year by year, and Francesca Steele's books on the Monasteries and Convents of Great Britain record their pious and beneficent work. In town and hamlet, up and down the country, men live under every form of religious rule. Dominican, Franciscan, Augustinian, Benedictine, Redemptorist, Oratorian, Jesuit, and a host of orders and congregations of women have filled the land; yet Mr. Royce tells us they are not there and they are not wanted! In vain may such a critic hope to impair the authority of Mr. Gairdner, who confirms the work of Dom Gasquet; the monk and friar would not admit Henry's supremacy in Church affairs; their abbeys and convents were worth plundering; for these and for no other reasons they were dissolved.

Prison for Reckless Driving

The conviction of a chauffeur on the charge of running down and killing a boy on the streets of New York City, will do more to stop speeding and reckless driving with automobiles than all the laws a legislature could frame. So much was public sentiment in favor of this conviction, that with truth Judge Mulqueen could tell the prisoner that seven years imprisonment was regarded as a lenient sentence for his crime. It was high time to put a check on the recklessness and audacity of men who recognized no limit or restraint on their mad indulgence. In New York alone last year over seventy persons were killed by fast and reckless automobile drivers, and yet Governor Hughes was asked to sign a bill removing speed restrictions and holding automobilists accountable for reckless driving only. Apparently they had interpreted the legislation which has hitherto prevailed, and the inadequacy of police measures and the leniency of the courts as a sanction of their disposition to regard their sport as something over and beyond the law. Nothing breeds arrogance so much as disregard of authority and breaking the laws with impunity. It is not merely selfishness, but barbarism, which prompts a man to think that human life is so cheap that it may be sacrificed for his pleasure.

LITERATURE

Sayings of Buddha: The Itti-vuttaka, a Pali work of the Buddhist canon, for the first time translated, with introduction and notes. JUSTIN HARTLEY MOORE, A.M., Ph.D., (Columbia). Instructor in French in the College of the City of New York. New York, 1908. 8vo. pp. XIII-142 (Columbia University Indo-Iranian Series, ed. by A. V. Williams Jackson, vol. V.).

Since the publication in 1841 of the first European edition of a Pali text by Friedrich Epiegel much progress has been made in editing the sacred texts of Buddhism, especially through the work of the Pali Text Society of London. At the present time the majority of the important texts of the Pali canon are accessible in good critical editions. The "Itti-vuttaka" was edited as early as 1890 by Windisch, in the "Publications of the Pali Text Society," and the English translation of Dr. Moore is the first version of this work in a European language. The Southern Buddhist canon, of which the work before us is a part, was settled according to tradition shortly after the death of the great teacher. It consists of three books or *pitakas* (literally "baskets") and hence is called the "Tipitaka" or "Three Baskets." The second book, the "Sutta-pitaka," contains five *nikayas* (collections) of the fifth of these being again subdivided into fifteen minor divisions, among which are the famous "Jatakas," or "birth-stories" and the "Itti-vuttaka," or "Sayings of Buddha."

The title, which literally means "Thus it has been said," is derived from the incessant recurrence of this phrase. The work itself contains one hundred and twelve sections on a wide range of moral subjects. The Buddhist doctrines of Nirvana, previous existence and others are well touched on. These *Logia* or sayings are attributed to Buddha himself, and are supposed to have been written down by an anonymous disciple. This is not impossible, at any rate so far as the verses are concerned, but Dr. Moore is inclined to attribute the prose portions to the redactor. The cardinal virtue of Buddhism is love, and the most important passage on this topic occurs in "Itti-vuttaka," 527. The Pali word *metta* employed, is translated as "friendliness" by Professor Pischel, in his "Leben und Lehre des Buddha," and explained to correspond to the "brotherly love" preached by Christianity. The insistence on this quality is the brightest feature in Buddha's atheistic and pessimistic philosophy. We have nothing but praise for the accuracy and painstaking care with which the translation has been made. A glance at the footnotes is sufficient to convince the reader of the careful and discriminating scholarship that Dr. Moore has brought to his task. His work is a welcome contribution to a field which has not been exploited nearly as much as it deserves.

The Æneid of Virgil. Translated into English verse by THEODORE C. WILLIAMS. Boston and New York: Houghton Mifflin Co.

Mr. Williams' version avoids the stilted, the commonplace; it is lucid, truthful, scholarly; it has energy and movement. It does not attempt "the impossible task of bringing over the full magic and suggestion of every Virgilian phrase." Who could? The translator's blank verse is compact, virile, the rhythm is correct, the cadences varied, and the pauses well managed. In some of the pathetic passages, severe critics might find the translation cold. Mr. Williams' version does not suggest the tears that the original drew from Fenelon.

"Attollens humero famamque et fata nepotum," is rendered by Mr. Williams:

Then for burden on his shoulders bore
The destined mighty deeds of all his sons
Conington is preferable:
And high upon his shoulders rears
The fame and fates of unborn years.

But for a few failures, Mr. Williams has dozens of felicitous renderings. In his preface Mr. Williams might have modified his criticism of Dryden's *Æneid*, which, though "it will never cease to offend the taste, will never fail to captivate the attention."

The Changing Values of English Speech. By RALCY HUSTED BELL. New York: Hinds, Noble and Eldredge.

As he proved before in "The Worth of Words," the author is on ground familiar to him. When he treats of words and their history he is, if not a pathfinder, at least an interesting guide. He is suggestive, not exhaustive. In the chapter on "Syntax," where he goes atilting with Prof. Lounsbury, on "Intensives," on "Style," the writer swerves from his course, but picks up so many waifs and derelicts that we forgive him. On "Style" he is forcible and practical. "English Orthography" tells how John Cheke in the sixteenth century, and Sir Thomas Smith in the seventeenth attempted a spelling reform. Mr. Bell unfortunately does not always hew down to the bed-rock of Truth. His principles about our concept of God, and about the soul are unsound, his evolutionary theories of the origin of language rejected by the most eminent scientists. Those tottering theories, underpinned by the unscientific methods and dishonorable tricks of Mr. Haeckel, here fail absolutely.

Rational language, not emotional expressions of joy, anger, etc., but a system of conventional signs representative of thought, formal enunciations of "the what," "the why," cannot rise from any state, any progenitors destitute of reason. Speech to be rational must use names consciously, as objects of thought. This requires super-sensuous powers of abstraction, reflection. No scientist has proved that animals possess such powers, use such names. Rational speech is man's exclusive privilege. As William von Humboldt puts it: "Man is man only through speech, but in order to invent it he must already be man."

J. G. REVILLE, S.J.

The Haunted Temple. By EDWARD DOYLE. New York: Knickerbocker Press.

This is a handsome little book of poems by an author who, though deprived of sight has never lost the vision of beauty, the upward power

Aglow in man and star, blown by God's breath—
Creation in its culminating hour.

Though one notices occasionally a lack of technical finish, there is none of poetic insight; and the reader should remember:

'Tis now three decades since the shores of light,
With their green forests, cities, peaks of blue,
And wandering birds were blasted from my view,
And I have been storm-tossed from blight to blight.

Between Friends. By RICHARD AUMERLE. New York: Ben-zinger Bros. Price 85 cents.

Richard Aumerle, a pen-name, if we are not mistaken, has a good ring, a certain directness and vigor; the sentences are short and crisp. We should like a little more distinction of tone, a little more delicacy and refinement. There is a point of school-boy honor involved; it could have been driven more forcibly home. Some of the incidents are neither new nor strikingly developed. The author evidently knows boys, perhaps too much from the surface only.

Even though we are shown but one phase of the life at St. Nicholas, we find it strange that studies in this Catholic school seem to be of secondary importance. They are scarcely mentioned. Baseball and football appear to be the main thing, and the Good Conduct Medal seems to be put on a par with the captaincy of the football eleven. The faculty, with the exception of the president, who has a real power over the boys, exercise very little influence on the pupils, and its members are referred to in language bordering almost on contempt.

Literary Notes

Civics and Health. By W. H. Allen (Boston, New York, Chicago, London; Ginn & Co.)

This is an age of public sanitation. We are understanding better than ever before the causes of disease and the methods of prevention. Too much, however, of our knowledge is merely theoretical without adequate practical application. The book on Civics and Health by the Secretary of the Bureau of Municipal Research is a strong plea for practical, efficient work in promoting general conditions of good health.

The initial chapters endeavor to show, without any philosophic depth, however, that we have as much right to proper sanitary conditions in our environments as we have to political equality.

The author rightly insists on the fact that in our country there is sanitary legislation galore and by far too little enforcement of existing laws. He enters deeply and with great wealth of illustration into the question of physical examination of school children, its manifold advantages to parents as well as to the child. It would be well for Catholic educators to study these chapters carefully and to apply their practical features before State inspection is forced upon our parochial schools. There are other interesting and practical chapters on industrial hygiene, on the cure and prevention of consumption, on the patent-medicine evil, etc. The book is particularly emphatic in showing that in matters of public health sins of omission are as bad as those of commission. There are, of course, the usual exaggerations to be expected of an author who seems to think that health is the highest aim in life, and we particularly take exception to his statement that sex immorality among young people would be practically eliminated if they had perfect health and interesting occupation.

Napoleone e Pio VII (1804-1813): Relazioni storiche su documenti inediti. By P. Ilario Rinieri. Turin Unione Tipografica Editrice. 1906; 2 vols in 8.00.

Father Rinieri may be called the historian of the diplomatic relations between the Holy See and Napoleon I. The first volume deals with Napoleon's coronation, and the second treats of his rupture with the Pope. The period covered "presents a real historical epopee in which the chief actors in the drama and its unexpected cataclysmic solution appear as though moved by the hand of inevitable Fate, as pagan antiquity conceived it." Hitherto incidents in the period have been narrated or

merely touched on; and if we except Count d' Haussenville's work, which is imperfect from lack of documentary evidence, this is the first time a full account of the diplomatic relations of the period has been given. Father Rinieri had at his disposal all the documents in the Vatican archives, as well as other sources of information, and he has used them with judgment and penetration.

Compendio de Patrologia par el Doctor C. Rausch, Professor de Theologia in la Universidad de Bona del Reno, ofrecido a los paises de lengua Espagnola, par el Doctor Emilio Roman Torio. St. Louis, B. Herder.

Now that Modernism has obscured the intellectual atmosphere there is danger, unless we have some safe guide, of either taking Modernism as critical science or rejecting critical science as Modernism. We must avoid the one and the other as fatal mistakes. Dr. G. Rausch, Professor of Theology in the University of Bonn, is the author of several works on the Fathers of the Church, which are of a conservative character and are much esteemed. The present compendium has a special value as containing briefly the critical history of the writings of all the Fathers of the Church. While we highly commend this work, we consider it proper to admonish the reader that critical science has not yet said the last word about everything; that in general what was thought conservatism is often found to have been over-critical; in reviewing its work it corrects many mistakes, becoming more and more conservative. This caution applies to Dr. Rausch's compendium.

A Manual of Bible History, Vol. II, the New Testament. CHARLES HART, B.A. Benziger Bros., New York, Cincinnati, Chicago.

This volume completes the whole of the Manual, and is dedicated by the author to St. Cuthbert's College, his alma mater, on the occasion of her centenary. It does not impose with the display of huge bulk, of great erudition or by a huge list of names of consulted authors, or of various quotations. The author has studied this matter well, and therefore is able to teach the student the truth and the whole truth. He teaches it most profitably; he enlightens the mind and he warms the heart.

To narrate thus one needs to have meditated well on the Scriptures, read the Fathers and the Saints attentively, to have profited by the progress of modern studies in giving each fact its proper place and position that it may be well understood. This is to give out the *nova* and the *vetera*. Nowhere does he seem to bring in Rational-

ists in order that they may present their objections and that he may refute them. Their tenets, however, are well known to him, and their refutation is never wanting.

Again it is known how Modernists stumble at every turn, pretending to correct the Gospel narrative on the ground that the statements of the four evangelists clash. The author is familiar with their objections; and the very fact that he is never embarrassed sets them at nought. Every fact has its proper place in the arrangement, always warranted by the narrative of the evangelists; every apparent contradiction disappears. He makes this a special point, and we congratulate him on his success. The volume has a chronology of the New Testament; two maps, one of Palestine, the other of the journeys of St. Paul; several learned appendices on subjects connected with the history of the New Testament, and a complete alphabetical index of the contents.

Reviews and Magazines

In the June *Ecclesiastical Review* the editor weighs the arguments for and against a vernacular liturgy, and reaches the conclusion that an alternative use of the vernacular in the administration of Baptism, Confirmation, Extreme Unction, Burial, the Sacramentals, the lessons of Holy Week, Candlemas, etc., would be serviceable to many within and without the fold. He quotes largely and appositely from Church History to show that there is nothing unorthodox in such a change; but the reasons in its favor do not hold for the liturgy of the Mass. Father Martin continues his lucid exposition of the Congregation of the Index according to the new Apostolic Constitution. John R. Fryar's "Whitsuntide in Olden Times" throws an interesting light on English character before the Reformation. His picture of the English peasantry, when all were Catholics, explains why that country was once called "Merrie England." The title was not a misnomer then. The peasant whistled "and shrilly too will sing" on his way to fair or feast, and the Whitsuntide holiday was the merriest. But the innocent amusements of the evening—the Holy Ghost Drama and Morris Dance—were always preceded by holy Mass, and generally by the reception of holy Communion. With their religion and its customs went their merriment, till now "the agricultural laborers have almost forgotten how to laugh."

Fra. Arminio's "A Page of Pontifical History and Modern Catholic Journalism" is a remarkable study of a book and a period brimful of interest and significance. It is a review of Father Ballerini's "Le prime pagine del Pontificato di Papa Pio IX," the reasons for delaying its publication

forty years and for establishing the *Civiltà Cattolica*, the program and conduct of the new organ and its stimulating effect on Catholic journalism. The writer's ideal of a weekly Catholic journal is admirably outlined; and it is particularly gratifying to the editors of AMERICA that in his judgment we bid fair to attain his ideal. The conferences, notes and criticisms are up to the usual high standard of the *Ecclesiastical Review*.

In *Etudes*, May 20, Louis de Mondadon proves there is no contradiction between the works written by Augustine in his retirement at Cassiciacum and the "Confessions" of about fifteen years after. The soliloquies and the dialogues against the academics were meant by the Catechumen of Cassiciacum as an "apologia" for his conversion; they were intended to prove how reasonable that course had been. They were a hymn to the truth, the "Confessions" were to be a *Te Deum* for the goodness and mercy of God.

Writing of Marian Congresses, Pierre Brucker praises the spirit of the International Marian Congress of Saragossa (Sept., 1908), but finds that it was not sufficiently practical. A national Marian congress at Barcelona did far more efficient work.

Translating and adapting a chapter from Granderath's "History of the Vatican Council," Jean Delattre gives an account of the debates relative to the "Schema de Vita et Honestate Clericorum." The reader will see how outspoken the Fathers of the Council were, and what holiness of life the Catholic Church requires in her priests.

In his second article, "A Christian Painter, Joseph Tustes calls Murillo a really popular artist, the painter of the 'Immaculata,' a subject he treated sixty-two times, never repeating himself. More than Rubens, da Vinci, Zurbaran, Raphael, Murillo is the preacher of 'the easel and the brush.' He not only created masterpieces, he made men pray.

Discussing "Heroism in the Drama of Edmond Rostand," Alphonse Parvillez points out serious defects, but gladly recognizes that Joffroy Rudel in "la Princesse lointaine," Cyrano de Bergerac, Sergeant Flambeau in "l'Aiglon," embody a noble thought, abnegation, devotion to an ideal, hidden self-sacrifice.

Joseph Huby acknowledged the historical accuracy of Paul Perdrizet's monograph on "Our Lady of Mercy," Gauvain's famous picture at Nancy, but calls attention to the undignified, sarcastic tone with which the author speaks of Catholic practices.

Jules Lebreton reviews Jacquier's fourth volume of the "History of the New Testament Books," Brassac's "Manual," Cam-

erlynck and Coppieter's "Synopsis of the Gospels," Fouck's "Parables," Belser's "Epistle of St. James." Dom John Chapman's "Notes on the Early History of the Vulgate Gospels" are especially praised for their originality and accuracy.

"Thirty-five Years a Bishop," Selections from the Works of Mgr. de Cabrières, affords Léonce de Grandmaison an opportunity of paying a well-deserved tribute of praise to the valiant Bishop of Montpellier, one of the bravest champions of the Church of France.

In *Harper's Monthly Magazine* for June Professor Lounsbury gives to the reader a delightful paper on "Wardour Street English." He explains the term by telling us that "as Wardour street justly or unjustly gained the reputation of having been the great mart for the sale of imitation old furniture, it seems fair to apply the term Wardour Street English to those productions which set out to show us how men spoke in a particular age and succeed only in giving us something which men never spoke in any age." The professor's purpose is to show how attempts to reproduce the language of the past are fairly sure to end in failure. No new theme this; we all recall Ben Jonson's observation that "Spenser writ no language." In the old dramatist's opinion an attempt to reproduce the language of a previous period was neither practicable nor desirable—"affecting the ancients," as he phrased it, was objectionable in whatever language attempted. Professor Lounsbury is evidently quite in accord with "rare Ben Jonson." Spenser's imitation of Chaucer, Thomson's reproduction of Spenser, the followers of Scott in the nineteenth century are all entertainingly drawn upon to prove his theme. Bulwer is claimed to be a shining example of its truth, and even Thackeray is affirmed to have failed in his purpose to reproduce in Harry Esmond the language of Queen Anne's time, although it has been asserted time and time again that hardly an anachronism can be detected in the romance.

The courageous exploit of the young Englishmen who tried to reach the South Pole has created new interest in the lands and people of "the farthest south." Charles Furlong, Fellow of the Royal Geographical Society, attempted to satisfy this interest in his sketch of the Yahgan Indians, "the southernmost people of the world," who inhabit "Hoste Island, head dressed with perpetual snows; a region grand, desolate, elemental, teeming with the stories of gales, cold and disasters, where for one whole year there was not a single fine day, but three hundred of continuous rain, including twenty-five storms; a region which is the southernmost limit of vegetation."

The June *Scribner's Magazine* contains the third paper of the series of "General Sherman's Letters Home." The vivid interest of these intimate letters, supplementing as they do the more restrained narrative of the general's memoirs, must appeal to all of us. Especially full of character are these "words to the home folks" written during the campaign of the Carolinas and the opening days of the Reconstruction Period following the collapse of the Confederacy. Sherman's detestation of politics and politicians rings out in many of these letters: "I do want peace," he says in one place, "and do say if all hands would stop talking, and writing, and let the sun shine and rains fall for two or three years, we should be nearer reconstruction than we are likely to be with the three or four hundred statesmen trying to legislate amid the prejudice begotten for four centuries."

In the same number Professor Laughlin contributes another of his illuminating economic papers. This one considers the "Abolition of Poverty" from the viewpoint of his special science, and asks what economics has to say "as to the elevation of a race, or class, in the scale of living. Has it any practical advice to offer for the abolition of extreme poverty?" No doubt, as he tells us, the contrasts in possession of wealth form the best soil for the socialist propaganda and have given the socialists their greatest opportunities. Therefore it is not amiss to try to discuss with candor the problem of improving the condition of the very poor. Rejecting, naturally, the proposals of anarchism, state or municipal ownership, the nationalization of the land, the demands of unionism and, in a measure, profit-sharing and minor proposals like consumers' leagues, Professor Laughlin resorts to certain constructive proposals which follow from the results attained by economic science. These involve the development of practical schemes to create and stimulate among the very poor desires for more economic comfort, as well as for gratifications of a legitimate kind, and for sufficient character in the worker to persist throughout the economic processes needed for the continued production of what will satisfy these desires. These secured we face the need of practical methods of teaching the very poor how to produce.

Everybody's Magazine for June offers evidence that it has lost none of the cunning which has won for it a certain notoriety. "Robbing the Hand that Feeds" and "The Tricks of the Wall Street Game" are articles which, no doubt, are the result of diligent investigation on the part of the authors. No doubt, too, every statement made in them has been conscientiously verified—but still one asks, *cui bono?*

SCIENCE

Two French naval lieutenants, Messieurs Colin and Jeance, have made very important experiments lately with a wireless telephone, which they have operated between Paris and Melun, a distance of fifty kilometers. One of these gentlemen has published his experiences in the *Pèlerin*. "We operated our wireless telephone with Hertzian waves, but instead of being rapidly decreasing they were continuous. Transmitting with the aid of a microphone of special construction, the words became intermingled with the waves, or to express it scientifically, they modified the waves. These latter were taken up by a receiver of particular mechanism, that is by the electric receiver of Captain Ferrier or by the "pélicon." The receiver restored the original sounds, and an extremely curious fact is that, by means of the equal waves, the vocal sound is transmitted much better than the wave itself as it is transmitted by wireless telegraphy. It seems that the vocal vibration of the waves may be independent in some way of the force of these same waves. The result is that with an apparatus which is, relatively speaking, weak, the vocal sounds may be sent a great distance. For example, the messages we are sending from the Eiffel Tower to Melun, fifty kilometres, could be transmitted 400 kilometres at sea. We use antennae, as in wireless telegraphy; that is, we have constructed a sort of conductor curtain, in the form of a fan, which we place in a position as elevated as possible. The wires are brought together at the foot of the pole for use of transmitter or receiver, the one or other apparatus being attached to the same antennae as may be required.

"The first experiments have given very satisfactory results. The object of the trial is to discover the possibility of using the invention on war-vessels and at marine stations. In fact, the new apparatus is more sensitive than that used in wireless telegraphy; moreover, it has the advantage of not requiring that the operator should be a skilled specialist. A ship commander could himself transmit or receive messages.

"Finally, if the hope of the inventors be well-founded, it will be possible to limit the powers, at least of the transmitter, so that its sphere of activity shall be within the circumference of a fleet's action. If this hope be realized it will be a kind of revolution in wireless transmission." R. W., S.J.

At the recent Scientific Congress in Madrid the Rev. Richard Cirera, S.J., Director of the Observatory of the

Ebro, was appointed Secretary of the Terrestrial Physics Section of Astronomy. An interesting note on this important scientific reunion is that among the many Spanish scientists gathered in Madrid, those who have acquired the most fame in their respective departments are men whose loyalty to the Church is beyond question.

SOCIOLOGY

The greatest source of anxiety to Cuba is the financial problem facing the Government to-day. The general feeling of uncertainty and lack of confidence apparent are not lessened by the protracted delay in the presentation of the budget for the coming year. Governor Magoon's last budget, providing for the fiscal year ending on the thirtieth of the current month, had an apparent surplus of \$2,750,000, his schedule of expenditures calling for \$24,250,000 and his estimate of revenue showing a little more than \$27,000,000.

Careful estimates of the revenue for the coming year place the total at not more than \$24,000,000, exclusive of the taxes available for the payment of the interest and sinking fund of the \$35,000,000 loan for the payment of the Army of the Revolution. On the other hand a temperate forecast of the expenses of the Government for the same period places the total at not less than \$30,000,000 and by some authorities as high as \$40,000,000. The indicated deficit is thus under the most favorable conditions a very serious one.

The Joint Committee on Conservation which last March took up the work of the National Conservation Committee, prohibited from continuing its work under the Government by an amendment to the Sundry Civil Act, has announced its plans. Inventories of the natural resources of every state and territory are to be made and all of the forty-eight national organizations now working with the joint committee through their conservation committees are to be asked to help, each in its own special field. The plan throughout follows the conservation principle set forth at the notable conference at the White House a year ago.

In suggesting inventories of state resources, the plan calls for definite statements as to "what we have, where it is, what we save and waste, and what we need to do." The natural resources thus to be inventoried are classed as far as practicable under five general heads: Water Resources, Forest Resources, Land Resources, Mineral Resources, all considered in relation to public health.

In a recent interview with Baron Takahira, the Japanese Ambassador to the United States, on the subject of Christianity in his home-country, the Baron spoke freely of the strong hold the religions of the Japanese have upon that people, deep-rooted as they have grown from generation to generation. "However," added the Ambassador, "the Japanese are willing to be taught. At the present time, so far as I am able to learn, the work of the Christian missionaries is bearing fruit rapidly."

"How many years do you suppose it will take to bring Japan to Christ as a nation?"

"That is hard to say," replied the Ambassador, "but my opinion is that it will take a long, long time. You will understand, from what I have just said, that the religions of the people of the empire have a strong, very strong hold upon them. The religions also have their ministers, who are devoted to them, and who are natives. You see, therefore, that Christianity will not succeed in winning without a fight."

"I will say, however, that the educational movement is strong in my country, and growing stronger each day, and if Christian missionaries are able to convince the people that Christianity is the truth then they have won their battle. That is all my people desire in the way of religion—the truth."

"If the workers for Christianity prove this to them Japan will accept this creed. When I say Japan I mean a majority of our people. Under our constitution all creeds are allowed, and, as in this country, no religion is persecuted. All have the protection of the law."

As noted in AMERICA, May 8, a sub-committee was sent to Texas by the Illinois Senate Committee on Municipalities to collect information regarding the working of the Commission Government in Galveston on the "Galveston plan." Such cities as Joliet, Peoria, Galesburg and Springfield had been asking for a similar form of government and as the report of the sub-committee was favorable a bill embodying the usual features of the Commission Governments for cities, described in the issue of May 8, was drafted and passed in the Senate.

Owing to conditions not affecting the act itself an untimely fate met the Senate bill when it was taken up in the Committee of the House, and with scant courtesy practically laid aside without serious consideration. The action, however, is by no means final. The bill was earnestly desired by the best element in the cities named, representatives of which had done energetic work to convince the Senate that authority should

be given to reorganize their municipal government according to the Commission plan. The effort will be continued and Governor Dineen will probably be asked to include this subject in the call for a special session of the legislature which he intends to issue.

In a comprehensive and sympathetic survey of the scheme of government in the Philippines, Albert Bushnell Hart, in the *Boston Evening Transcript* of May 22, mentions some conditions which render successful administration there very difficult. The machinery in the Philippines depends after all on the character of the men who make up the Government, and that in turn depends on the sense and good will of the Federal Government, and especially of the President. The number of self-seeking officials in Washington makes it uncertain that resolute and upright men will always be sent out as mainsprings of the Philippine Government. Moreover the salaries seem to many of the officeholders less than called for by the risk to life and the separation from home. It is a significant fact that almost every American official in the Philippines expects to go back to the States, which means a rapid change in the personnel. Then, too, "in everything that relates to trade, the Islands are subject to Congress, which, somehow, has very little sympathy with the dependencies. So far, the one simple method which would probably do more than anything else to reconcile the Filipinos with their masters is withheld; namely, that unrestricted trade with the States of the Union which the States and Territories have enjoyed amongst themselves since 1789. From the Filipino's point of view the main criticism on the Government is not that it is bad, but that he does not wish a good government imposed upon him by Americans." Unfortunately "he has read somewhere something about how 'just governments derive their powers from the consent of the governed.'"

The incorporation of the Catholic Institute for the Blind was approved by Supreme Court Justice Gildersleeve, of New York, on May 28. The object of the institute is the physical, mental and moral education of blind children, and the maintenance and conduct of a school for their instruction in the sciences and manual arts.

Judge W. R. Hammond of Augusta, Ga., a Southerner of distinguished ancestry and whose official position is subject to popular vote, sent the following communication to the Georgia newspapers, May 28, on the industrial position of the negro, in reference to the Georgia railroad strike:

"I want to say a word in behalf of the negro firemen of the Georgia railroad, and I want to say it first and principally to the striking firemen who insist on forcing them down and out.

"The principle of shutting men off from suitable lines of industrial employment on account of color is wrong and dangerous. The negro's only protection in this southland is in the fair-mindedness and generosity of the southern white man. He is in a hopeless minority and if the white men in all lines of industrial employment combine against him, he will be reduced to a hopeless state of serfdom, a condition worse than slavery. As a slave he had the care and protection of his master, and, oftentimes, if not always, his warm and generous affection, but he has no master now, and must needs make his own way. To shut him out from the places where he can earn a livelihood is unjust, and because it is unjust it is unworthy of the white man of the south. The negro is here, not by his own choosing, but because his ancestors were sold into slavery to our ancestors. He did not ask for freedom, but it came to him, as did his condition of servitude, without his seeking. Those of us who lived during the four years of bitter struggle which resulted in his freedom, know how faithful and loyal he was to the wives and children of those masters who were at the front fighting to keep him in bondage. His faithfulness and loyalty during this trying period have no parallel in all human history. Is it fair, is it just, is it right to say to him now, 'You shall not occupy your humble place in our social organism'?"

The Staatsverband (State Federation) of German Catholic Societies of New York celebrated its annual convention at Schenectady, May 2 to June 1. Eighteen thousand members in good standing were reported, represented by nearly three hundred delegates. Last year the Staatsverband was invited to join the German American National-Bund, a non-sectarian body, and a committee was appointed to consider the invitation and report on it at this year's meeting. The report gave rise to a lively debate in the Schenectady gathering, and it was finally resolved to accept the committee's report which was adverse to affiliation. The central executive committee of the Staatsverband was empowered to support the actions of the "Bund" if in particular cases it sees that they are in harmony with the aims of the federation; local branches, however, shall not be allowed to take any step without approval of the executive committee. The latter, in its turn is to be guided always by the prudent counsel of its spiritual director.

The resolutions recommended that at least one Catholic paper be subscribed to by every family; that the endeavors of the police to keep immorality from the cities be actively supported; and that parents be urged to give their children their whole education in Catholic institutions. "Let us gladly support our schools without asking help from the State," says the resolution, "and God will reward us in our children."

The Cologne branch of the "Catholic Journeymen's Society" recently celebrated in that city its sixtieth anniversary. This is one of the first of the local branches of an organization which now counts nearly twelve hundred branches with a membership of 75,000. Affiliated with the branches are 120,000 independent artisans or craftsmen. Each branch is under the direction of a priest, appointed by the bishop. The buildings occupied by the society offer lodgings to the traveling and often to the resident members, serve as clubhouses and provide night schools and other educational opportunities. A life insurance and sick fund is optional to the members; nearly a million and a half dollars are deposited in its savings banks. The society which has worked untold blessings for hundreds of thousands is the foundation of the Rev. Father Kolping, called the "Gesellenvater" (father of the journeymen). He had been a shoemaker before becoming a priest, and knew from his own experience the misery and especially the social and moral dangers surrounding working men. There is a branch of this society in New York.

The Charles Borromeo Society for the Propagation of Good Books was founded in 1845 in the Archdiocese of Cologne. According to the amount of their yearly contributions the members are divided into three classes. The society distributes every year to its members a certain value of books according to the class to which each member belongs. But the rules provide that there shall always be a large surplus to be devoted to the partial or complete support of circulating libraries. The society also acts as agent for its members in the purchase of books. In 1895 the society celebrated its golden jubilee. In the twelve following years its members contributed nearly a million dollars, received each his allotted share in books and a million books were distributed among the lending libraries. Practically, the society covers only the Archdiocese of Cologne and the Dioceses of Münster, Paderborn and Treves, which contribute more than a hundred thousand of its hundred and thirty thousand members.

EDUCATION

A committee made up of five priests and five laymen was recently appointed by the local Federation of Catholic Societies of Brooklyn to study the Catholic school question under the following points of view: (1) Have the Catholics a legal right to claim State support for their schools? (2) Is it advisable to ask for such support? (3) What practical answer should Catholics give to the school question?

The answers were: (1) Neither in the State and Federal Constitution nor in any positive law enactment is there any clause on which such a claim may be based. (2) Experience teaches, that wherever the State supports the schools, it demands the right of inspection in return. And it is preferable not to ask for State aid, if it is offered under conditions which endanger the independence of the schools. (3) We should at any cost or sacrifice improve and develop our educational system, so that our children need not go out of the sphere of our own influence to finish their education. We may thus work to lead the State to recognize that the parochial school is the ideal school.

Dr. Frank O'Hara, formerly of Notre Dame University, Indiana, has been appointed Professor of Political Economy at the Catholic University. Doctor O'Hara, who is a graduate of the University of Berlin, where he studied under the most distinguished professors of that science, is about thirty-five years old and is married. The Chair of Political Economy at the University was endowed by the late Joseph Banigan, Esq., of Providence, R. I., a generous benefactor of the University.

Very Reverend Doctor Edward A. Pace, Dean of the Faculty of Philosophy in the Catholic University, represented the latter at the late celebration of the seventy-fifth anniversary of the second foundation of Louvain University. Doctor Pace was appointed to this distinguished office by His Eminence Cardinal Gibbons, Chancellor of the University. The celebration took place May 9 to 11, and was attended by a multitude of celebrated scholars and distinguished dignitaries from all parts of Europe. Doctor Pace is a graduate of the American College of Rome, and will also represent the Catholic University at the festivities of the fiftieth anniversary of that College which will be celebrated in Rome, June 6 to 16.

The public schools of the Kingdom of Saxony are denominational. But the

Protestant public school teachers (95 per cent. of the inhabitants are Protestant) are now in a state of open rupture with the ministers of their church. In the "Church and Pastoral Conference" at Meissen, on May 11, Dr. Rietschel, Professor of Theology in the University of Leipzig, raised the gravest charges against the teachers. "They are imbued," he said, "with the spirit of modern paganism and of that unbounded self-esteem which rejects all order in state and society. Their policy will speedily bring about a destructive antagonism between the Christian family and these teachers who claim for themselves the exclusive knowledge of the child's mind. Their program is," the professor continued, "banish first the Church from the school, then all religion, and finally all morality. Many teachers," he went on, "firmly believe in the 'results' of Haeckel's researches and make every effort to propagate Haeckel's monism and the teachings of an infidel Bible criticism among the masses." Unfortunately the professor was opposed by certain radicals among the members of the conference, and though the conference resolved to send his speech to every teacher in the kingdom, it could not muster courage enough to take very effective steps.

The sincere Protestants of the Free City of Hamburg are alarmed because of the growth of infidelity among the public school teachers. To counteract the danger they have founded a Christian normal school. However the governing ecclesiastical body of the municipality, the "Kirchenrath," is progressive, and it refuses to remove from office several ministers who openly deny the divinity of Christ.

Marquette University, Milwaukee, has recently organized an advisory Board of Regents which is intended to be a bond of union or connecting link between the university faculty and the citizens of Milwaukee. As the university is designed to form an important factor in the civic life and development of the city, the Board of Regents unites these two; on the one hand to direct their energies for the best interests of the city, and on the other hand, procuring the substantial cooperation of public-spirited citizens in furthering the activities of the institution. The functions of the board are chiefly of an advisory and representative nature—to advise with the faculty as to the best means and methods of meeting the higher educational requirements of the city, and to represent to the public-spirited citizens the ways and means by which they may render the work of the university efficient for the best interests of the city.

ECCLESIASTICAL NEWS

—Mgr. Delamaire, Bishop of Cambrai, has addressed a lengthy open letter to M. Briand on the confiscation of church property in the Département du Nord. The Bishop asserts that having paid 20,000,000 francs for the privilege of freedom from the government he has a right to criticize the minister's actions. "Instead of ruining us your persecution has given us back our youth, and won for us our old-time popularity. In a sense we owe you a debt of gratitude. But the money you have stolen from us will prove a curse to your government. It has already begun to work. The State has lost hundreds of millions by accidents since the rupture with the Holy See. The old adage: 'qui mange du Pape en meurt' is still true. May the lesson prove useful to those who come after you, and save the country from the precipice towards which it is headed. In spite of the blasphemies of you and your friends, I know and believe that 'God is always on the side of France.'"

—It is announced by cable from Rome that the general chapter of the Redemptorists assembled there has elected Father Joseph Schwartz, formerly provincial to the United States, promoter general and Father Fidelis Speidel of New York one of the five consultors general.

—Bishop Hugh MacSherry, of Port Elizabeth, South Africa, laid the cornerstone of the new convent of the Sisters of the Precious Blood, Brooklyn, N. Y., on June 6.

—Elaborate preparations are being made for the reception to be given to Archbishop O'Connell when he returns from Rome to Boston. It will take place on Wednesday evening, June 30, in Mechanics' Building, and the program will include addresses of welcome from distinguished laymen and several musical numbers by the local church chorus.

—Archbishop Ryan observed the silver jubilee of his appointment to the see of Philadelphia on June 8. He was consecrated coadjutor of St. Louis, Mo., April 14, 1872, and appointed titular-archbishop of Salamis January 6, 1884.

—It is stated in *De Maasbode*, the Catholic daily of Rotterdam, that the new Princess Royal of Holland is a lineal descendant of St. Elizabeth of Hungary and related to St. Aloysius Gonzaga.

—The conversion is announced of Miss Holmes, daughter of Sir Richard Holmes, for many years librarian at Windsor Castle, and granddaughter of the late Dr. Gee, Vicar of Windsor and Canon of St. George's. She was received into the Church at St. Bernard's Convent, Slough, by the Rev. J. Francis Drake.

—Statistics prepared for the Congress of Missionaries held in Washington, D. C., June 9-11, show that during 1908 there were 28,709 converts made in the United States. The location of these conversions is of interest. For New York the number given is 1491; Cleveland, 737; Mobile, 488. In New England there were 1,772 converts in a population of over 2,000,000, or one in 1,200, while the average for the country at large is about one in five hundred.

—There is a native Chinese Sister of the Holy Childhood now in the New York convent of her community. She was stationed at the convent in Yokohama, Japan, for twenty-seven years. In New York there are now eleven young Catholic Japanese women brought up by these sisters, and there are many more in San Francisco.

—In the excavations on the site of Jericho, carried on under the auspices of the Deutsche Orient-Gesellschaft, the following results have been obtained. The ruins are situated on a terrace which rises about thirty or forty feet above the plain. It is of an oval shape, extending about thirteen hundred feet from north to south and six hundred feet from east to west. On this little plateau there are seven mounds, about thirty or forty feet high. On one of them a Canaanitic fort, the best preserved on record, was discovered. Besides a strong tower of brick it contained seventeen rooms in three stories. On the next hill a castle had been hewn out of the rock. The city wall everywhere follows the edge of the plateau. It consists of huge blocks which rise to fifteen feet supporting another row of narrower blocks on which stood a brick wall. The latter was probably between twenty-five and thirty feet high. The average thickness was seven feet. Though the excavation is not half finished, the conclusion can be safely drawn that there was on this place an ancient Canaanitic city, existing before the Israelites had conquered the land. The remains show that it must have been destroyed at the beginning of the Israelitic period and lain in ruins for several hundred years. At the time when Jewish civilization was at its height a new settlement appears to have arisen which was inhabited even after the Babylonian exile, perhaps until the time of the Maccabees. Again in the sixth and seventh centuries of our era there seem to have been some villas there. Thus the excavations prove the exactness of Holy Scripture, which tells us that the city was destroyed under Josue and cursed by God; that contrary to God's will it was rebuilt under the wicked King Achaz, and that the curse was fulfilled (III Kings xvi, 34). The sacred writer does not make any statement about the duration of this new Jeri-

cho. But the remains also give the best explanation why the courage of the intrepid Israelitic warriors sank at the sight of the formidable structure on the elevation. There have been, however, several settlements called Jericho in the same region. Eusebius and St. Jerome mention three.

—The receipts of the Society for the Propagation of the Faith in 1908 were \$1,280,517.35. These figures show a slight decrease as compared with 1907, though they exceed, by over forty-three thousand dollars, the receipts of five years ago. The alms given by Catholics throughout the world for the missions are far below the amounts subscribed for Protestant foreign missions by Protestant England alone. The following is a summary of the amounts contributed to Catholic missions in 1908. Receipts of less than a thousand dollars are not here tabulated: France, \$616,427.37; United States, \$193,122.36; Germany, \$133,411.31; Belgium, \$76,837.42; Italy, \$48,226.00; Argentine Republic, \$36,003.06; Spain, \$34,359.72; Mexico, \$24,135.02; Switzerland, \$17,964.30; Ireland, \$14,080.97; Holland, \$13,983.68; Austria, \$11,872.65; Chili, \$10,410.26; England, \$9,114.41; Uruguay, \$6,376.40; The Levant, \$6,227.79; Portugal, \$5,076.93; Luxembourg, \$5,061.47; Africa, \$4,868.18; Canada, \$2,571.21; Asia, \$1,593.29; Scotland, \$1,533.50; Peru, \$1,505.50; Bolivia, \$1,481.76; Central America, \$1,366.01. The relative positions of the first six countries is the same as for 1907. The most notable falling off is in Ireland, whose contributions a year ago were more than twice the present amount. The banner diocese is that of Lyons with \$97,580.52, an increase for the year of \$26,000. New York is second with \$69,614.61, an increase of \$4,000. Last year Boston was third, but it shows a falling off of about \$13,000, and has surrendered its position to the diocese of Metz.

—Priests wishing to attend the International Eucharistic Congress in Cologne, August 3 to 8, can have an altar assigned to them for the whole duration of their sojourn in Cologne, if they apply before July 15 to the Central Bureau of the Eucharistic Congress, Eintrachtstrasse, 168, Cologne. The same bureau gives information as to the Ordo of the Divine Office and Jurisdiction for hearing confessions. These favors, however, suppose that a certificate of full or partial membership has been obtained or is at the same time asked for.

—Sunday, June 6, the first anniversary of the laying of the cornerstone of Brooklyn College was celebrated on the college campus. There was a large attendance. The speakers, Rt. Rev. Mgr. McNamara, V.G., Hon. Luke Stapleton, Hon. John J.

Delany, Rev. Lewis Drummond, S.J., and Rev. J. F. X. O'Connor, S.J., president, congratulated Brooklyn on its sympathy and support which had enabled the college to enroll 340 students in its first year, and laid the moral and intellectual grounds why this support and progress should be continued.

—A great demonstration took place in Montreal last Sunday afternoon, when five thousand men belonging to the Sacred Heart League marched in solemn procession from the Champ de Mars, through Craig, St. Denis, St. Catherine and Metcalfe streets to the Cathedral. This large body of men, representing fourteen city parishes, sang the League hymn, "En avant, marchons!" as they filed through the huge portals of the church. Rev. Father Bélanger, pastor of St. Louis de France, preached a stirring sermon, which was followed by solemn Benediction of the Most Blessed Sacrament. A striking feature of the procession was the allegorical car of the Sacred Heart of Jesus, drawn by six horses and guarded by six horsemen in brilliant uniform. The demonstration, which was organized by the Rev. Leonidas Hudon, S.J., editor of the *Messenger Canadien du Sacré-Cœur*, was a successful public act of practical faith. Before the close of the ceremony the Rev. Canon Gauthier, Rector of the Cathedral, read to the immense throng an enthusiastic letter of approval and best wishes from His Grace Archbishop Bruchési, absent from Montreal because of the annual visitation of his diocese.

—When ex-President Roosevelt visited the mission at Nairobi, British East on May 30 he found the Rev. Peter Goetz, formerly of Detroit, Mich., a member of the Congregation of the Holy Ghost, in charge.

PERSONAL

On the last day of May the Laetare Medal that the University of Notre Dame conferred upon Mrs. Frances Tiernan, "Christian Reid," was formally presented to her at the Benedictine College of St. Mary's Belmont, N. C. The presentation address was made by the Rev. James A. Burns, C.S.C., representing the university. Mrs. Tiernan's response to the presentation by Bishop Haid was worthy of the occasion and of the recipient. "I cannot close," she said in concluding it, "without saying that there seems to me a very exquisite appropriateness in the fact that the presentation of this medal has taken place within a Benedictine abbey, for if there is one spot above another on earth where letters and art, and all the fair company of the humanities, should find themselves at home it is in a Benedictine abbey. Who is so ignorant, reverend Fathers, as

not to know what a vast debt civilization owes to your great order? Within the walls of your monasteries classic learning was preserved when the flood of barbarism arose which overwhelmed the ancient world, and out of those walls came forth letters together with art—handmaids of religion then, now divorced, but bearing still the traces of their high origin. 'If,' as Cardinal Newman said, 'there is not a man who talks against the Church in Europe to-day who does not owe it to the Church that he is able to talk at all,' we may add that there is not a writer or an artist of the modern world whose culture has not come down to him from that which you preserved and taught."

ECONOMICS

Lady Aberdeen, the vicereine of Ireland, delivered a notable address at the New York Catholic Club June 6 in the interests of the movement she has established to check tuberculosis in Ireland. Lady Aberdeen's sympathy with Ireland and the practical help she has given in promoting industries and creating a market for their output have endeared her to all classes. She described the steps taken to stop the ravages of the "white plague," which was sapping Irish vitality even more than emigration. She paid a handsome tribute to the benevolence of the late Peter Collier, who gave the first donation towards establishing tuberculosis exhibits, and she invited other Americans to follow his example. Lady Aberdeen is attending the Women's International Congress at Montreal, but came by New York to express her appreciation of the help Americans had given her in her Irish enterprises.

As our readers will remember, the Catholic workingmen of Germany have formed "Catholic Workingmen's Guilds," which now number about 400,000 members. Each branch is under the control of a priest. In addition very many Catholic workingmen belong to what are called "Christian Guilds," which admit both Catholics and Protestants, provided that the latter deserve the name Christian and are not merely anti-socialistic. It is interesting to know what Father Henry Pesch, S.J., one of the foremost students of sociology and economics, has to say concerning them. In an article in the *Stimmen*, October, 1908, he writes: "All forms which represent the guild idea have not met with unlimited approval. Many influential Catholics thought it their duty to show a reserved and even antagonistic attitude towards the Christian guilds. This gave rise to dissensions and bitter feuds. But is it not possible to arrive at an understanding? As matters stand this is not likely to happen soon, but it may come about gradu-

ally. Both movements are in existence, and we may say with Pius X: "The ideal is the Catholic organization. Under certain conditions the other form may become admissible." The Holy Father does not state how far these conditions are realized in Germany. He says, however, that he embraces both organizations with love. It might be too much to expect of either party to look at the other's methods with the same approval as at its own: to say the least, however, they should not act as enemies. It is unjust and entirely unfounded to charge the Christian guilds with secret socialism or the leader of the Catholic guilds with duplicity. The Christian guilds will never be able to deny their Catholic origin. It is an open secret that certain prominent Catholics are their advisers, that by far the greater part of their members consists of practical Catholics, and that in future too they will have to draw largely on the Catholics for membership.

The greatest danger of the Catholic members in the Christian guilds will be that they are tempted to deny the bishop's authority in all matters concerning the activity of their guilds under the plea that economics and social matters are not ecclesiastical. This has indeed been done before applauding audiences made up largely of Catholics. It is of course evident that many economic and social questions have a moral side, and in all such questions the Church has the full right to give directions to her children. In Holland the Catholics and Protestants have separate societies, which combine only for action, and this principle of federation works very well. In Germany things are different. We have to take and utilize them as we find them. But Catholic authority must be respected in questions of faith and moral, and the Catholic members of Christian guilds must not be interfered with in obeying their bishops."

The protest against the British Budget as affecting Ireland has become universal, even Irish Unionists insisting that the agitation should be made "as rebellious as possible." It is contended that the special exemptions and abatements granted to Ireland by the Act of Union have been and are completely disregarded. Ireland's per capita taxation has been doubled since the Union, and England's reduced by 40 per cent. At the time of the Union Ireland's population was two-fifths of Great Britain, her capital one-third; the proportions are now as 1 to 9 and 1 to 31. It was on this account the Financial Relations Commission concluded that Ireland was overtaxed by \$12,500,000 annually. Yet though the assessable capital of the two countries is as 1 to 31, the actual assessment is as 1 to

15, and official salaries assessed are five times larger in Ireland than in Scotland, a richer and more populous country. The general conclusion is that "in considering the amount and form of taxation and the time of its imposition, the British principle is that its suitability to Great Britain shall be alone regarded; that Ireland's pleas and protests shall be disregarded altogether." Mr. McVeagh is relying on an act of George IV, 1823, which exempts Ireland from duty on carriages, to nullify the tax upon Irish motor cars. The chancellor has given some hope of adjustments in land and liquor duties that will make the incidence of taxation less severe on Ireland.

OBITUARY

Col. John G. Healy died in New Haven, Conn., of which city he was a native, on June 6, aged 69 years. He served in the Civil War as lieutenant-colonel of the Ninth Connecticut, and held with honor several public offices in civil life. As an occasional contributor to the *Catholic Transcript* he recorded a number of interesting historical incidents of local and general subjects.

The cable announces the death, on June 3, of Archbishop Apollinaris Wnukowski, of Mohilev-Minsk, the Latin Metropolitan of Russia. He was born at Grodek, diocese of Lutsk, July 23, 1848; ordained priest July 15, 1862, and appointed Bishop of Plotsk April 20, 1904. In August, 1901 he succeeded Mgr. Szembek as Metropolitan of Mohilev-Minsk which includes in its jurisdiction all of Latin Russia, or three-fourths of Russia in Europe and nearly all of Russia in Asia—the largest diocese in area in the world. There are 460,000 Catholics in Mohilev and 262,384 in Minsk.

Z. J. Pequignot, for the last six years president of the Philadelphia Particular Council of the Society of St. Vincent de Paul, died at his residence in that city on June 3. He was born in Switzerland in 1845 but came to this country when four years of age. He was for many years one of the most active Vincentians in Philadelphia.

Dr. Theodore Barth, the well-known German radical politician and journalist, died suddenly at Baden-Baden on June 3, aged 59. He traveled for several months in 1896 through the United States with William Jennings Bryan and other American campaigners studying electoral methods. In 1907 he received the degree of LL.D. from Harvard. *Die Nation*, which he edited until its demise in 1907, was a relentless critic of the régime in Germany and especially of Chancellor von Bülow.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

In my former communication I brought to the notice of the readers of AMERICA (may their tribe increase!) the folly of disregarding the names of saints for children and of substituting for them the silly Buds and Bubs, Gladyses and Evelyns.

Another equally reprehensible practice, and one alarmingly common, is that of contracting or abbreviating or corrupting good saints' names into something quite nondescript. How a Catholic mother can be content, instead of calling her daughter after one of the most beautiful saints of Ireland—St. Bride, or Brigid—to inflict upon the child some such appellation as "Birdie" or "Byrdie," is one of those things almost past finding out. Winnie cannot be said to be as beautiful as Winnifred, nor Nettie as Agnes, nor Betty as Elizabeth, nor Flossie as Florence. As a matter of taste, to many Mayme for (I suppose) Mary, is incomprehensible. Is there an improvement in either sound or sense?

Are the bearers, or more strictly the mothers of the bearers of these nondescript names ashamed of those saints whose real names have been thus corrupted? One may ask really whether any children of the good old Irish stock are now-a-days ever christened Patrick or Brigid.

Of course it is only fair that one who has formulated his grievance should suggest a remedy. A grumbler is a nuisance unless he is able to give a sensible answer to the question: "What are you going to do about it?" A little thought will convince us what a Catholic name stands for with a child, and how much association of ideas has to do with the formation of character in the young. It is possible that one cause of the paganizing of children's names comes, not from being ashamed of the heroes of God, but from a lack of knowledge of many of these beautiful names.

This is, then, what I "would do about it." I would suggest that a large publishing house, early every December issue a cheap calendar in which, for every day in the year, are collected all the names from the Roman Breviary, the Roman martyrology and from other reliable sources. By this plan every day of every month would contain a number of names either of martyrs, confessors, virgins, popes, doctors, and apostles, so that every family would have an abundance of names to select from.

Parish monthly calendars could adopt a similar plan. Pastors and others who see and lament the folly and the evil, as well as the loss of Catholic thought,

and the dimming of Catholic instinct by the present practice, would soon appreciate the value of such a list, and in a very short time fathers and mothers would have under their eyes and become familiar with a list of beautiful Catholic names which will be a revelation to them.

C.

To the Editor of AMERICA:

Your article in the issue of May 29th on the Society of St. Thomas of Canterbury, prompts me to write, asking Roman Catholics to be more charitable toward their Anglican friends.

When we consider that many of these good men have received from the earliest periods of their existence a training antagonistic to Roman Catholicism, that principles and prejudices have been inculcated which are hard to eradicate, that many matters perfectly clear to us are to them questions involved in a misty haze, we should thank God for the existence of such a society which can do far more with Anglicans because its deliberations will reach them, where they would never hear of such discussions if held by Roman Catholics. I think we should assist them in every possible manner and on the friendliest terms. In my humble opinion, these men have a place in the designs of the Almighty. They are the necessary leaven to bring the more Protestant element closer to us. Frequently, Roman Catholics knowing their position to be right, cannot conceive that people brought up in another atmosphere are equally positive about theirs.

Let our pleadings to the throne of the Almighty be "ut omnes unum sint."

Philadelphia, May 31. F. J. Voss.

To the Editor of AMERICA:

The originator of Children's Missions, was Father John Furniss, C.S.S.R. No one could be more successful than he in dealing with children. His method and discourses to them have been repeatedly published under the title of Furniss' Tracts. They are worthy of being studied by catechists, and especially by those who are engaged in giving "Children's Missions." Some forty years ago the eloquent and zealous Father William H. Gross, C.S.S.R., who became Bishop of Savannah and then Archbishop of Oregon city, had deservedly a great reputation as a missionary of children. Later on other Redemptorist Fathers, such as Fathers Cook and McLoughlin in the Middle West, gave many very fruitful missions to children. Of late years such missions have been rarely given, chiefly because their necessity and usefulness were not sufficiently appreciated.

The book best calculated, in the opinion

of competent judges, to render the mission a lasting one is "The Children's New Mission Book of the Congregation of the Most Holy Redeemer, a Manual of Instructions and Prayers, adapted to preserve the fruits of the mission and of the first Holy Communion," published by B. Herder, of St. Louis, Mo. It consists of two parts; of which the first is chiefly instructive in the Faith and in the special duties of children, and the second contains all the principal devotions adapted to their wants and capacity. A special feature of the book is, that interesting and appropriate anecdotes are interspersed throughout both parts. Experience proves that no other book is better suited for "Children's Missions," and that the children eagerly read it over and over again. The undersigned offers to send, through the publisher, a sample of the book to every missionary of children and also to every pastor of souls desirous of examining it. FERREOL GIRARDEY, C.S.S.R.

To the Rev. Walter Drum, S.J., we are indebted for the following significant correspondence:

To the Editor of AMERICA:

The *Living Church*, an organ of Episcopalianism, has almost weekly references to converts from Rome to the Episcopal Church. These references have, with one or two exceptions, given no clue whatsoever to the names of the converts. I have made a test case of the following letter:

To the Editor of *The Living Church*:

"I don't understand how it is that anyone who reads history can be anything but a Roman Catholic," said a young man attending a Jesuit school.

"What was my answer? Well, thrusting aside controversy, I handed him Westcott's '*Catholic Principles*,' and invited him to give me a report on his conclusions.

"He read it in the quiet of the night, he said afterwards, and behind locked doors. Then he searched the Scriptures, for he was a stranger to the Bible, like the huge majority of Romanists. From the Scriptures he went to Wakeman's "*History of the Church of England*," and soon found it difficult to swallow the Roman pill relative to Henry VIII founding the Anglican Church. Then I loaned him my best friend, the "*Book of Common Prayer*."

"During his period of research I was ready to help him further with explanations and often apologies, but he soon saw the flimsy foundation on which the Papacy has reared its court at Rome, and after repeated visits to his own priest, turned to one of ours.

"And the final result? He is to-day enjoying the blessings of Christ's Catholic Church, not Roman, just plain Catholic.

"The conversion of several Roman

priests to the Episcopal Church within a short time and the great influx of laymen each year are proof that Romanism is on the downward path. B. F. McGUIRL."

This letter appeared in the issue of May 1, 1909. I made bold to ask the editor of *The Living Church* to get for me from Mr. McGuirl a direct answer to these questions: (1) What is the name of the Jesuit student of whom you write? (2) What Jesuit school did he attend? When? How long? (3) Who was the priest that failed to solve the young man's difficulties? (4) Who was the priest that solved them? (5) Who are the Roman Catholic priests that have recently entered the Episcopal Church? (6) To what diocese did they belong?

In answer to these clear-put questions, I received this typical reply:

My dear Sir:

Your letter of the 10th inst. to me as editor of *The Living Church* is forwarded while I chance to be in the East and cannot therefore give it the attention I should like to give. The article in question is so indistinct in my mind that I cannot at the present moment say whether my judgment would be that the writer expressed himself fairly and reasonably; on the whole I doubt the usefulness of a discussion along the lines you have suggested, and since I do not know the address of the gentleman referred to, I think the matter must be allowed to drop.

I shall return to my office about the middle of June when I could take up any further correspondence that might seem required.

Yours very truly,

FREDERIC C. MOOREHOUSE.

WELCOME FROM THE PRESS

The United States needs just such a publication, and we see no reason why AMERICA should not secure a large circle of readers, not only among Catholics but also non-Catholics. There is an air of up-to-dateness about the new publication which we hope will give a new impetus to Catholic journalism in the United States. We have the editors' promise that telegraph and even cable will be freely used whenever required. Such talk sounds well; it signifies what in our quickly moving times is known as aggressiveness—the kind of capital that accomplishes things. Energy, push and alertness, dominated by brains, must bring success. If the editors follow the program outlined in the initial number, we believe that AMERICA will outclass in national importance the two quasi-religious publications—*The Independent* and *The Outlook*—whose combined circulation we hope it will exceed within a short time.—*Extension, Chicago, Ill.*

AMERICA has arrived after many weeks

of eager expectation. And it has come as a surprise to all. The high-water mark of Catholic journalism has been reached at last, and AMERICA takes its place beside the best American secular weeklies of the day.—*Catholic Register and Canadian Extension.*

A magazine that essays to reach so high a standard will appeal to the educated Catholic and to the serious-minded non-Catholic. The numbers which have already reached the light well fulfill the promises of the editors. The welcome accorded AMERICA has been hearty and widespread.—*The Pacific Calendar.*

The contents of the review embrace subjects constantly discussed, problems, vital and otherwise, daily thrust upon the public. . . . The periodical should prove invaluable to non-Catholics who must desire to see things in their true light.—*The Mountaineer.*

To the Editor of AMERICA:

The most important event that has occurred recently in Catholic literature, as embodied in the wide-spread English tongue, is the establishment of a new Catholic weekly review which will indeed be not merely journalism but literature. It has taken the great name AMERICA.—*The Irish Monthly.*

WHAT IS SAID OF AMERICA

. . . The sample of AMERICA indicates something worth twice the money.—*T. J. Callery, Harrison, N. J.*

. . . I have seen AMERICA and I am highly pleased with it. I would not be without it under any circumstances. Enter a subscription for the Knights of Columbus Library, and also for myself.—*James A. Flaherty, Philadelphia, Pa.*

. . . Whoever selected the name of your magazine is to be congratulated.—*Patrick E. McCabe, Albany, N. Y.*

. . . "Ad Multos Annos" to scholarly and beautiful AMERICA.—*Rev. John F. Boland, Lenox, Mass.*

. . . I congratulate you warmly on this publication, and wish you all success. In this busy age of many publications . . .

. . . we must have reliable reviewers to guide us, and this is indispensable.—*Rev. F. Roney, Mt. St. Clare, Clinton, Iowa.*

. . . Such a review is indispensable in our days and time.—*Rev. M. Connolly, Eau Claire, Wis.*

. . . I have read AMERICA from cover to cover, and I predict for it a most bril-

liant future. Its scholarly treatment of the leading topics of the day will soon place it in the foremost rank of English periodicals.—*J. T. Fitzgerald, Gibson City, Ills.*

. . . AMERICA improves with every issue. The present number is a splendid one.—*Wm. Fanning, S.J., St. Louis University.*

. . . I am pleased with AMERICA, and trust it will keep to its standard in the future. In educational matters much good can be done by a truly fearless Catholic organ.—*John B. Berteling, M.D., South Bend, Ind.*

. . . I will do all in my power to increase the circulation of AMERICA.—*A. Ransom, San Jose, Cal.*

. . . AMERICA is the style of periodical we need. The new-born babe in its swaddling clothes looks like a lusty youngster. I hope to see it grow more virile with the progress of time, and bespeak for it a most cordial "Ad multos annos."—*Rev. T. M. Crowley, Waterbury, Conn.*

. . . AMERICA . . . gives a survey of the world by competent men living in every part of it. The facts given about Belgium show an intimate acquaintance with the situation there.—*Julius E. De Vos, Chicago, Ills.*

. . . Now that we possess "The Catholic Encyclopedia" and your new weekly, we have the comfortable feeling of people who have come into a rich and longed-for inheritance.—*Madame T. Ryan, Sacred Heart Academy, Manhattanville, N. Y.*

. . . It seems to me that we have in AMERICA a paper on the right lines. It is comprehensive, varied, that is, variations of tastes seem to be consulted, and restrained in utterance. In a word, it is actual without being purely utilitarian. If its business management can be made to equal in effectiveness its editorial management it is sure to be a success.—*Hon. Maurice Francis Egan, U. S. Minister to Denmark.*

. . . AMERICA deserves the earnest support of every reading Catholic in the United States who has the welfare and progress of our holy religion at heart.—*Rev. Stephen M. Donovan, Franciscan Monastery, Washington, D. C.*

. . . I admire your AMERICA very much, and at first thought you were aiming very very high as a starter, but every succeeding issue has proven to me thus far that you will be able to support your ideal

from a literary viewpoint, and these noble efforts on your part will meet a support financially from your many representative and intelligent readers.—*C. Beckmeyer, Botkins, Ohio.*

. . . You certainly have just reason to feel gratified because of the cordial and universal welcome which this Catholic weekly review is receiving. The good work which you have accomplished for the cause of Catholicity in the United States by the publication of *The Messenger* is, as no one will deny, very great; but one needs not prophetic vision to foresee that the good which you are about to accomplish for the same cause through the instrumentality of *AMERICA* will be immeasurably greater.—*Rev. Patrick J. Sloan, Syracuse, N. Y.*

. . . I am proud to be a charter member of your valuable paper, and feel, with the other subscribers, that it fills a much-needed want in these days of wild journalism. Your editorials are especially good, inasmuch as they nail the lies of the daily press, and diffuse the truth.—*William E. Kolb, Brooklyn, N. Y.*

. . . *AMERICA* comes so near being what I had hoped it would be that I gladly contribute what I can,—my deep appreciation, my subscription, and my cordial good wishes,—to make it the permanent success it so richly deserves to be.—*Chrysostom Schriemer, O.S.B., Nassau, Bahama Islands.*

. . . What an arsenal of erudition and Catholic thought!—*F. C. Kleser, Brighton, Wis.*

. . . I congratulate you upon your new and noble enterprise, and promise you my support not only by way of subscription, but also by recommendation of your paper to clergy and laity.—*Joseph E. Heyde, Middleton, Wis.*

. . . Very timely, and should be fostered, aided and encouraged by every Catholic in season and out of season.—*Henry A. Horstman, Logansport, Ind.*

. . . I am always very much pleased in reading the review, inasmuch as nothing more interesting could be expected, and as much as possible I shall try to make it known inside and outside the seminary.—*A. C. Denis, Kenrick Seminary, St. Louis, Mo.*

. . . May I compliment you upon the evidence your new magazine bears of

achieving a notable place for itself, something more nearly fitting the dignity of position that a Catholic paper ought to occupy than is generally the case in this country.—*Frederick S. Jackson, New York.*

. . . If the succeeding issues equal in tone and character the first issue, your periodical will serve a very useful purpose and should have a very large patronage.—*John A. Aylward, Madison, Wis.*

. . . While I regret very much the discontinuance of the *Messenger*, I wish to congratulate you on the already assured success of *AMERICA*, which cannot fail to interest both Catholic and Protestant readers.—*Patience Warren, Chestnut Hill, Pa.*

. . . I sincerely hope you will realize in *AMERICA* the lofty ideal of Catholic journalism which you have so bravely placed before you.—*P. E. McCorry, New York.*

. . . The paper promises well. I never thought to read anything as good in this country.—*P. R. Macauley, Waverly, Ill.*

. . . I read every line of the copy of *AMERICA* you sent me. I want it with a great want. In my estimation, it is just what we all have waited for these many years. "God bless *AMERICA*!" an old toast with a new meaning.—*C. A. McLeod, Norborne, Mo.*

. . . I thank God I am able to contribute my mite to the glorious work which it is your privilege and grace to undertake.—*Alfred W. McCann, Rutherford, N. J.*

. . . A weekly of this kind supplies a long-felt want, and I have, with great delight, read every article of the first two numbers.—*Augustus Bomholt, Dubuque, Ia.*

. . . *AMERICA* is one of the brightest, if not the very brightest star in the firmament of American Catholic literature.—*H. E. Schlingmann, Croghan, N. Y.*

. . . A magazine that essays to reach so high a standard will appeal to the educated Catholic and to the serious-minded non-Catholic. The numbers which have already reached the light well fulfill the promises of the editors. It is really a Catholic newspaper in tone, in information, in its interests. Catholics who read the *Literary Digest* for Catholic information

should also read *AMERICA* to see if it's so.—*The Pacific Calendar, San Jose, Cal.*

. . . To *AMERICA*, champion of the truth, fearless and flawless! Greeting! What an encouragement and incentive to your zeal and high enterprise must be that instantaneous and tight hold you have taken of the public approval and favor! Welcome herald you surely are of noteworthy tidings, and fully deserving of heed and regard and attention in response.—*Rev. Hugh J. Erley, S.J., Chicago, Ill.*

. . . I wish to express to you my great pleasure in the work you and yours are doing in your excellent review, *AMERICA*, which I receive regularly. I sincerely hope it will receive the generous patronage it so well deserves, and that it will become a power for good in the world of Catholic literature.—*Rt. Rev. Edward O'Dea, Bishop of Seattle, Wash.*

. . . Cardinal Mercier, of Mechlin, lately made the following astonishing statement: "I, Bishop as I am, would delay the building of a church in order to help in the founding of a newspaper." It were worth the delaying of the building of many churches to get out such a paper as *AMERICA*, the first copy of which lies before us. It has filled a want in the strictest sense of the phrase. It has not come to crowd other Catholic papers from the field; no, it has come to occupy a place all its own, a place hitherto unclaimed. *AMERICA* is not an experiment. The number shows that it is a success.—*St. Xavier Calendar, Cincinnati, Ohio.*

. . . I do not desire to bother you with my praise of *AMERICA*, but I thank God for its existence, and I appreciated highly the treatment of Joan of Arc in the book review column.—*Henry O. Bisset, Harrodsburg, Ky.*

. . . I sincerely hope that the voice of *AMERICA* will never be stilled. I trust that its clarion tones will instill into the Catholic layman an enthusiasm to study especially history and historical matters affecting the development of religious thought.—*John M. Barrett, Assistant Corporation Counsel, New York.*

. . . I trust your success will spell the extinction of the paste-pot editor, who is too careless to correct the inaccuracies of the daily press, and offends Catholic spirit too often by his banalities.—*John W. Ryan, Marconi Wireless, Sagaponack, N. Y.*